بسم الله الرحمن الرحيم

PREFACE (TO THE URDU)

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الحمد لله رب العٰلمين والصلوٰة والسلام على سيدنا محمد

وعلٰى اله وصحبه اجمعين

The first volume of Ma'ariful Hadith was published in 1373 AH while this last (8th) is being published in 1421 AH, four years after the death of its compiler Mawlana Muhammad Manzoor Nu'mani. The delay in compiling it was caused by the illness of the Mawlana and his religious occupations. The 7th volume was published in 1402 AH, which means that there is a gap of nineteen years between the 7th and 8th.

In the first volume of Ma'ariful Hadith (which was the Kitab ul-Eeman) those Ahadith were presented which the scholars of Hadith include in the chapters of Faith in their books. These Ahadith are about faith and matters related to it and are presented here in a particular angle and order and are then explained. Ahadith concerning qiyamat (the Day of Resurrection) and Hereafter, Paradise and Hell, etc. are also included in this volume because they also concern faith and belief.

In the second volume, Ahadith are presented from the *Kitab al-Riqaq* and *Kitab al-Akhlaq*. The word riqaq means softening of hearts and this section includes the sayings, sermons, actions, conditions and events in the life of Allah's Messenger ﷺ which soften the heart. The Ahadith on *Zuhd* (piety) are included in the same section. These promote a disinclination for the world and a fear of the Hereafter. *Riqaq* and *Zuhd* have a very close relationship with Eeman and Ihsan, so they are presented just after the *Kitab ul-Eeman.*

In the *Kitab ul-Akhlaq* (Book of Manners) those Ahadith are presented first which disclose the importance of good manners in Islam and how bad a crime bad manners are. Then follow Ahadith on the different branches of good manners. They are generosity, kindness, self-sacrifice, mutual affinity, religious fraternity, mildness and polite speech, truthfulness, humility, modesty, patience and gratitude, sincerity and devotion. Then the Ahadith are mentioned that condemn bad manners and its different branches.

The third volume includes *Kitab Ut-Taharah* and *Kitab as-Salah.* The former comprises of Ahadith that place importance on purification and condemn impurity, and Ahadith on the different sections of purity like istinja (obstersion), wudu (ablution), bath, tayammum (dry ablution), etc.

Kitab as-Salah includes a section on significance of Salah (prayers), times of Salah, again congregational Salah, importance of mosque, correct observance of salah, prayers apart from the five prescribed times Friday, ed, on eclipse and drought, janazah (funeral), etc. In addition to the rules, there are Ahadith on the manner of the Prophet observance of salah.

The fourth volume comprises *Kitab az-Zakah*, *Kitab us-Sawm*, and *Kitab ul-Hajj*. The *Kitab uz-Zakah* begins with an article by the Mawlana on the importance of *Zakah*. It also points out that the companions had agreed that *jihad* and fighting should be made against the rejectors of *Zakah* and this was the first unanimous *ijtihad* (interpretation of law) of the ummah. Thereafter, Ahadith are presented on importance of *Zakah* on, injunctions concerning it and on optional charity.

Kitab us-Sawm begins with an article on the special position of fasting among the four duties in Islam. This is fllowed by Ahadith on merits of Ramadan and fasting therein, injunctions, *i'tikaf* (seclusion), taraweeh salah and optional fasts.

A brief introduction of Hajj begins the *Kitab ul-Hajj* telling us about the pilgrimage which is an imitation of the rites performed by Sayyidina Ibrahim. Then Ahdith follow. They are on the obligation and merits of Hajj and on precautions which the pilgrims must observe. Then the Ahadith are mentioned on

injunctions which if read carefully give a full picture of Hajj, on the Hajj performed by Allah's Messenger ﷺ which is called *Hajjat ul-Wada* (Farewell Pilgrimage) and finally on the merits of the *Harmayn* (the two scared mosques) the *Rawdah* (the grave of the Prophet ﷺ) and visit to it.

The fifth volume is entitled *Kitab al-Azkar wa ad Da'wat*. It is made up of supplications, words of remembrance, repentance and seeking Allah's fogiveness and recital of the Qur'an, and it shows their position in religion, their merit and etiquette.

The truth is that no other book (apart from those in Arabic language) presents such a heart warming introduction to these subjects as this does.

The subject-matter is preceded by a brief Foreword by Mawlana Nu'mani highlighting a particular aspect of the supplication of Allah's Messenger ﷺ. It is that his supplications are evidence of his prophethood and we can invite non-Muslims to Islam by pointing this out to them. This is also instrumental in satisfying the Muslim heart. The Ahadith in this volume reflect upon the merits and blessings of *Zikr* (remembrance) of Allah, virtues of certain particular words of remembrance, reality of supplication and its etiquette. This is followed by prayers of the Prophet ﷺ on different occasions, and the book concludes with Ahadith on invocations on the Prophet ﷺ and the different forms and words of invocation on him.

The sixth volume has within its two covers Ahadith on social manners, family life and rights of different people. The Mawlana has stressed in the Foreword the importance of rules of social life and giving right of fellow-men. He has warned of punishment that awaits those who lag behind in this regard. In fact, apart from rights of society, there are Ahadith on rights of animals too. The discussion then centres round etiquette of meeting people and of assemblies encompassing salam (greetings), handshake, embracing, entering the house, mutual conversation, laughing, humour, sneezing and yawning, eating, drinking and clothing. The last includes hijab (veil) and how much of a person's body need be covered. The seventh volume continues the subject of social living like marriage and divorce, economic factors, culture and everyday

issues. These are explained in detail. The sphere of Kitab ul-Mu'amlat (mutual dealings) is very wide. There are Ahadith on benefits of lawful earnings, on inauspiciousness of unlawful livelihood and interests or usury and on buying and selling.

The subject extends to gifts and merits thereof, *waqf* (endowment) in the cause of Allah, discharge of justice, management of government, etc.

Now, the eighth volume is in your hands. Its first content is Kitab ul Ilm made up of the Prophet's Ahadith on the worth and merit of religious knowledge, and on the ultimate fate of those who seek religious knowledge with worldly ends in mind or who do not put their religious knowledge into practice.

Next after Kitab ul-Ilm is *Kitab ul-I'tisam bil Kitab wa as-Sunnah*[1] (firm attachment with the Book of Allah and the Prophet's sunnah and it includes staying away from bid'ah or innovative practices). The Prophet's ﷺ Ahadith in this regard are explained in detail and difference between sunnah and bid'ah is pointed out. The position of Sunnah and the need to observe it as rigidly as the Book of Allah are also mentioned.

There are, therefore, Ahadith on 'commanding good and forbidding the disapproved,' showing the reward that awaits those who walk this path, and the account-taking from those who shun it although they have the ability to discharge this duty. There are also Ahadith on the merits of *jihad* as an effective tool to command the good. The honourable author has penned down an effective essay on jihad in the light of the Qur'an and Sunnah.

Kitab ul-Fitan follows. It includes Ahadith on the future plight of the ummah through depletion of religious knowledge and trials. This is, as it were, an admonition to the ummah to be ready to protect themselves from the trials before they face them. The ummah may try to create conditions that are not conducive to depletion of knowledge etc. But, if they happen to face such a situation then they are shown how they may tackle it. This kitab also includes signs of the last day. Thus Ahadith in this section also tell us about the mischief of dajjal, coming of Imam Mahdi عليه السلام and descent of Sayidina Isa عليه السلام. These Ahadith are explained very

❶. Book of Holding Fast to The Qur'an & The Sunnah

well so that they view of the *ahl ul-Sunnah* is vouchsafed and the false notions are rejected. There is an excellent exposition of the belief of ahl us-sunnah correct in relation to the shi'a beliefs about Imam Mahdi ﷺ. There is also a clear rejection of the Qadyani's baseless ideas about Sayyidina Isa ﷺ. It is very essential to study this in order to counter the Qadyani mischief throughout the world. Indeed, it would benefit the scholars, too.

Kitab ul-Manaqib and fada'il follows. It includes the Prophet's sayings on the excellentces of some people and their virtues which Allah revealed to the Prophet ﷺ and his high station which Ahadith he has related in rder to proclaim Allah's favours on him or to let the ummah know the truth.

There are Ahadith, and explanation thereof, on the subject of his birth, commissioning and age. The scholarly angle of the discussion should help the students of higher classes and, in fact, the ulama too.

There also are Ahadith on the Prophet's ﷺ excellent manners, his illness and death. His valuable instructions on death bed illness are also mentioned.

Ahadith on the virtues of Sayyidina Abu Bakr رضي الله عنه are also reproduced and explained. They also mention him as the Khalifah of Allah's Messenger ﷺ. Then, Sayyidina Umar's رضي الله عنه virtues are mentioned and these Ahadith are explained. Thet are followed by Ahadith on the virtues of both these Sahabah (companions) together.

Next are Ahadith on the virtues of the Prophet's ﷺ two sons-in-law. Sayyidina Uthman رضي الله عنه and Sayyidina Ali رضي الله عنه respectively Ahadith on the virtues of the rightly guided caliphs are in the order of their succession to that office and also the rank and station they are held in by the *ahl us-sunnah*. The wrong notions held by the *Shia* about Sayyidina Ali رضي الله عنه are also rejected in easy and clear to understand language.

They are followed by the Ahadith on the virtues of the remaining six companions of the ashrah mubashshirat (the ten who were given glad tidings). They are: Sayyidina Talhah, Zubayr, Abdur Rahman ibn Awf, Sa'd ibn Abu Waqqas, Sa'eed ibn Zayd and Abu Ubaydah ibn Jarrah رضي الله عنهم. The Ahadith are then explained.

The virtues of the *ahl-bayt nabavi* (Prophet's household) come after that. Here are included the noble wives and the noble daughters of the Prophet ﷺ. The Mawlana has discussed the word ahl bayt from a high scholarly angle. Here, the Mawlana could cmpile Ahadith on only these Mothers رضی الله عنهن of the Faithful: Sayidah Khadijah رضی الله عنها, Sayyidah Sawdah رضی الله عنها, Sayyidah Ayshah رضی الله عنها and Sayyidah Hafsah رضی الله عنها. This much, too, he could execute after long delays because of numerous reasons and illnesses. Only Allah knows how he did it and He will reward him in accordance with His Exalted station.

After that, the Mawlana instructed me to complete this work. Although this is a great honour for me yet if he had finished the task himself then reader would not have detected the difference they now observe.

The Mawlana's knowledge and understanding enabled him to present the most difficult of subjects in very simple, easy to understand manner. Allah had blessed him with that. It seemed as though it was a representation of اَلَنَّالَهُ الْحَدِيْدَ

{And We softened for him iron} (Saba, 34:10)

As for me, I cannot hope to match that.

In the begining, I wrote down my work and showed it to him but even that soon became difficult because of his illness. So, the merits of the remaining wives of the Prophet ﷺ, all his daughters and other people of his house are penned down by me. After that I have mentioned the companions رضی الله عنهم.

I have selected the companions and the sequence of listing them according to how they are known and according to the frame of my mind. It is very possible that some of those whom I have not mentioned may happen to be of a higher status than those I have selected.

It has been the Mawlana's practice that he concluded his Preface to the Ma'riful Hadith with these instructions.

"The Prophet's Ahadith should not be studied merely to gain the knowledge. Rather, it should be done to refresh one's faith and to seek guidance for one's deeds. At the same time, one must arouse love for Allah's Messenger ﷺ and his greatness. One must read the Ahadith as though one is seated in the Prophet's assembly

and he speaks while the rest listen to him. If we do that, the heart and soul will certainly get some share of the light and blessing and the faithful conditions that were the lot of those fortunate people of the Prophet's ﷺ time whome Allah had favoured with opportinity to listen to him directly and gain spiritual wealth therefrom.

I have seen my teachers and religious elders perform ablution out of respect before undertaking lessons in Ahadith, or pursuing them. May Allah enable me and readers of this book to observe this part of the etiquette."

I believe that if the Maulana had written this Preface then he would have repeated the foregoing two paragraphs in this volume too. So, I request readers to observe the Maulana's instructions.

وآخر دعوانا ان الحمد لله رب العلمين

FOREWORD

PERFECTION OF *'MA'ARIF'*

ربنا لک الحمد

(O Our Lord, praise belongs to You)

The Ma'arif ul-Hadith has been completed. Allah Ta'ala has favoured us by enabling us to publish the last volume. The writing down of this book commenced in 1361 AH (1942 CE). Allah put down in the heart of one of His slaves that just as someone was of service to the Qur'an in the Urdu language according to the needs of this time so too the Hadith should be served keeping needs of these times in mind. The thought proved to be auspicious and Divine enablement helped along. In spite of long intervals, the series was carried on and in 1373 AH (1954 CE), the first volume was brought out. Thus, with long and short intervals — for, the compiler Maulana عليه الرحمة found little time to sit still and compile the work ...... the subsequent volumes did turn out until in 1402 AH (1982 CE) the seventh was published. But, this eighth took a lot of time, a delay of twenty years, so that even the traveller lost his life, meanwhile. But, finally, it did arrive!

In short, this last volume is being published after the death of the compiler (1417 AH, 1997CE). If he were alive to see this volume out, only Allah knows in what words he would have shown gratefulness to Him. What would have been his sentiments in writing down this Foreword? There could hardly be any of his readers who would not have realised that Allah had bestowed the Mawlana with a high sense of gratefulness. Just as he wrote of himself as 'worthless and humble', in practical life too, he regarded himself just that! Hence, whenever he accomplished a task, he considered that as Allah's favour and offered deep gratitude. To be thankful was the cherished food of his soul and if he had lived to see this work completed, he would have seized the opportunity of

being thankful. He wrote in the Preface to the Fourth volume that in every era and according to the needs of time and people, Allah has enabled lovers of Hadith to be of service to it. Then, in acknowledgement of his being able to put in some effort he praised and thanked Allah in these words:

> "The tongue is unable to thank Allah who caused His unworthy and sinful slave to join those people who have done some service to Hadith. Glory be to Allah, even a poor old woman had the opportunity to stand in the queue with her life savings ...... yarn spun by herself ...... as one of the contenders! Praise belongs to You, O Lord!"

...... Anyway, thanks are offered to Allah thousands of times that we did not let His slave's task to go unaccomplished but caused the Mawlana's successors to finish it and be thankful:

اِعْمَلُوٓا آلَ دَاوُدَ شُكْرًا (سورة سبا ٣٤:١٣)

{O Household of Dawood! Work you with thanks!} (Saba, 34:13)

Praise belongs to You, O our Lord!

Some of the reasons for the delay in completing the book are worth mention. Apart from unsound health in the four years 1982 to 1986 CE, he had to face extraordinary emergent tasks. There were some problems in the Dar ul-Uloom, Deoband, of whose council he was a member. When that was solved to some extent, the Islamic world faced a revolution at the hands of Ayatullah Khumayni and the Mawlana had to do what his age and health did not allow: He engaged in constant research for a complete year to prepare a book that every literate Muslim might have seen.[1]

In 1986, however, he resumed work on Ma'arif ul-Hadith. But the speed of work was much slow. There were too many breaks and a complete year's break in 1990. Something was done in 1991-92 but since 1993 onwards there was a complete suspension of work. No more was there strength. The traveller struggled to cover the ground, the last few steps, and die at the destination. The last chapter of the book was almost complete but two years were lost in hope. The will of the Creator has its own secrets. It was destined that the final touches be put by Mawlana Muhammad

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❶. *Irani Inqilab Imam Khumayni aur Shi'at.*

Zakariya and the Mawlana gave up hopes of finishing the book himself so entrusted to him in 1995. He was the most suitable of our family members to take over this task. He did complete the work.

A glance at the contents of this last volume told me how terrible the Mawlana may have felt at being unable to complete it. The last chapter begins with the virtues of the Prophet ﷺ the four Khalifas, the Mothers of the faithful and the Prophet's offspring ending, with the cream of the companions رضي الله عنهم. This last volume is made up of four books but the last of these is twice the length of the remaining three. One who reads it seems to travel through Paradise. For, he reads about the beginnings of prophethood, about his rank in the sight of Allah and about meeting him on the day of Gathering, about his intercession, his sermons, his leadership in Salah and in governance, about his lofty manners and praiseworthy qualities which are a practical example of the Qur'an, and, finally, about his departure from this world to companion of High. The readers also read about the caliphs, their ranks in the sight of the Prophet ﷺ, their nearness to him and their characteristics. Then, the lives of the remaining six companions are traced to make up the ten who were given the glad tidings of Paradise. They are the respected men: Talha رضي الله عنه, Sa'eed ibn Zubayr رضي الله عنه, Abu Ubaydah ibn Jarrah رضي الله عنه. Then, the reader is told about the pure life of the People of his house — his wives and children; that is his family life. In the end, some memorable events are narrated of these great people which are reproduced from the chapters of *Manaqib* in the Books of Sahah.

In short, the author must surely have gone through much mental agony on being unable to pen down these final but faith reviving parts of his book. He could not write beyond the virtues of Sayyidah Ayshah رضی الله عنها but that was Divine Will.

Let not these lines leave an impression that this chapter contains life events alone. There are important issues too which are treated herein. In the portion describing the Prophet's final illness and death there is also a scholarly discussion on *Hadith Qirtas*, also the issue of the Khalifat of the Prophet ﷺ which distinguishes the limits of shiasm and sunnism.

There are other discussions. The pattern of this volume is not different from the previous and the reader will throughout come across scholarly diversions which provide the answer without going into cumbersome debates. A disputed point is not presented as such and a reader who is not aware of differences of opinion on an issue will not even realise that he has read a solution to it. It is like a doctor treating a patient without letting him realise that his illness was mortal. In fact, the author had himself touched on this point in the third volume in its foreword he had said:

> "The aim before me in translating and explaining Ahadith in this volume is the same that had motivated me in the first two volumes. It is that the minds of the age should comprehend the greatness of the Prophet's ﷺ teachings and be moved to abide by them and thry should receive their portion of light as the companions ؓ had from his teachings. Hence, I have by-passed purely technical and scholarly debates intentionally and have sufficied to mention the spirit and aim of the Hadith as best as I could and to observe the method of Shah Waliullah رحمة الله عليه in describing the main point and wisdom where necessary."

The third volume had Ahadith about Salah. Under this subject, there are many juristic and disputed issues but the author — the honourable Mawlana — has tried to keep away from a discussion even here. His words are:

> "In order to save readers from mental confusion and exertion, I have done my best to refrain from debate-style arguments even where something had to be said."

Some More Peculiarities:

As already stated, this series of *Ma'arif ul-Hadith* is a selection of Ahadith on the basis of present-day needs. The other peculiarity is the sequence and arrangement of the Ahadith selected. In every chapter, the Ahadith are placed in such a sequence that if one Hadith contains something that should be elaborated upon and there is another that elaborates it then they are placed together, the explanatory following the one that is explained. Thus, the need to explain the Hadith separately is done away with but if that is

necessary then a short note is found to be enough. The Mawlana did this very adeptly. He has written in the foreword to the third volume:

> "The Ahadith were selected and put in arrangement after much contemplation. Those who have an insight on Ahadith and who are aware of present day demands on learning and religion will observe that, besides translation and explanation, the selection of Ahadith and their arrangement by themselves became a task."

Even the translation and explanation of Ahadith is a peculiar kind of service to Hadith. The peculiarity lies in the selection of words of translation and style of writing to suit the demands of time. The same foreword spoke about it thus:

"The most significant peculiarity of our times is that man's way of thinking and scholastic temperament are influenced very much by the advancement in western learning and ideology. Therefore, there lies a responsibility on the trustees of the teachings of the Prophet ﷺ to present those teachings to the masses keeping in mind the changes and demands of the twentieth century.

Apart from that, the provision of appropriate headings has made it very easy for the present mind to understand Ahadith. The headings by themselves convey the message of the Ahadith. Another feature which is helpful to all readers but more so to the scholars are the initial introductory notes to every chapter. These are helpful in understanding the Ahadith in the chapter and prepare the mind to comprehend what follows. These notes are more helpful when the subject concerns a field beyond our experiences and observation in this world. These subjects are among those things that have been ridiculed by the western mind. The notes do not question the western thought. They merely arouse the simple nature in man whereby he should not find difficulty in understanding and believing in the sayings of the Prophets عليهم السلام. If man's nature has lost ability to accept Truth then no argument can be helpful. These notes ase also a complete example of ما قل وما دل (what is said and what is pointed out). They are a mirror of the honourable Mawlana's ability and insight.

However, the Mawlana does not take credit for the

distinguishing features of the book. He leaves that for Shah Waliullah رحمة الله عليه . The Mawlana was exceptionally influenced by the two great pious men of India: Shaykh Muhammad Sarhandi, Mujaddid Alf Thani رحمة الله عليه (1034 AH) and Shah Waliullah رحمة الله عليه Dehlavi (1176 AH). In the very beginning of his magazine al-Furqan which was launched in 1934 corresponding to 1353 AH, he published two special numbers (editions) on each of these two righteous men. The Mawlana has been influenced by these two pious men in all fields of his life but we may say about the *Ma'ariful Hadith* that it bears a stamp of Shah Waliullah's influence. The same may be said of his work *Irani Inqilab, Imam Khumaini aur Shi'at* that it bears the stamp of the Mujaddid. We have seen a hint to the influence of Shah Waliullah on *Ma'ariful Hadith* in the foregoing selection from the third volume. In the same volume at the same place, he refers to Shah Waliullah's *Hujjat ullah al Baligah* and says,

> "(In my view,) the material that is found in this book to convince the minds of our times is not found in any other book of the libraries of Islamic world."

And he goes on to say:

> "Since I have kept before me the twentieth century in mind and the peculiarities of this era in writing the exposition of Hadith in this series ...... so relative to other commentaries, I have borrowed more from *Hujjatullah al-Baligah*."

The singular position of Shah Waliullah and his book is recognised by scholars but, generally, this book is regarded as a work on Islamic philosophy. It was for the first time that the book's value above all other expositions of Ahadith was known through the pages of *Ma'ariful Hadith*. This means that the respected Mawlana is not only attached naturally and deeply to the philisophy of Shah Waliullah but he was careful also to go deep into the labyrinth of the sciences.

I do not possess the ability to pass judgement on the *Ma'arif ul Hadith* and confirm that the Mawlana had the insight into those sciences. This is for someone well-versed in the philosophy of Shah Waliullah to examine the Ma'arif and pass judgement. However, I can cite as evidence an endeavour by the Mawlana to

master these sciences. When Mawlana Ubaydullah Sindhi رحمة الله عليه was allowed to return to India after being exiled, he visited us very soon thereafter in 1939 or 1940 when we resided in Bareli and I was about 12 years old. He resided with us many days. The background was that Mawlana Muhammad Manzoor Nu'mani رحمة الله عليه (my father)had met Mawlana Ubaydullah رحمة الله عليه Sindhi at a function in a Madrassah and had learnt that he was well-versed in Shah Waliullah's philosophy. So, my father requested him for an appointment to get explanation from him of some portions of the *Hujjatullah al-Baligah* which he could not fathom well. Mawlana Sindhi had promised to visit him in Bareli and discuss the book. This incident is evidence of the Mawlana's (my father's) deep interest in Shah Waliullah's philosophy. Anyway, this was also an example of the well going up to the thirsty! [1]

Therefore, apart from other things, it is a distinction of this book that all the Ahadith have been explained in the light of the philosophy of Shah Waliullah. We can thus say that it is a new kind of experience in teaching Ahadith which has the means of curing the mind of our times. In fact, there is an aspect of the light and guidance of the Hujjatullah about which the respected compiler رحمة الله عليه has lamented that our religious institutions neglect it. Further, though he had learnt at these very institutions yet he could reconcile himself to abide by this above guidance when he wrote down this book. He lamented in these words in the third volume:

> "The method employed by Shah Waliullah in this book to explain the Ahadith and disclose the wisdom thereof is enough to convince the modern mind. The second peculiarity is that it brings to lime light the juristic and interpretive differences of the juristis and scholars of this ummah so that it becomes

❶. Talking of Bareli makes me think that my father had much consideration for the modern mind and he was also careful to accommodate it as far as possible. This was perhaps the result of his fourteen year residence in Bareli. Our stay in Bareli was at a place where only two or three families of relatives resided close by. All of them were connected in some way to the elite of Deoband but had been educated in English-medium schools and colleges. There were among them professors, teachers and government officers. In contrast, my father was a preacher who had first hand opportunity to study the mind of this strata of society. And he found the remedy of this illness in the thought of Shah Waliullah.

obvious that the different approaches of the scholars are but branches of the same tree, or tributaries of a single large river. The source is one and there is no contradiction or real dispute. It is sad that our institutions of learning have not yet adopted the Waliullah approach although that is the most appropriate blessing of Allah for these modern times."

In other words, search for common ground in the varying opinions of our scholars is that to which Shah Waliullah has guided us. The Mawlana then used this opinion in this book when he came across those differences in explaining the Ahadith herein. He has thus shown practically how we can benefit from Shah Waliullah's guidance.

Turning now to the peculiarities of this book, it is its simple approach which allows people to benefit from it in large numbers. However, there is also a strong fear that this same simple approach may have bacome a barrier for our scholars who do not seek from it the advantage that is possible to gain although the brain-taxing book the *Hujjatullah* is its bascis source, and the author himself is, without doubt, a widely learned and farsighted scholar of his times. In truth, this book is useful and worthwhile for the common scholar, and it is deserving of study. It is an essence of the knowledge of the last individual of his kind, and is preserved in the shape of this book. Surely, praise belongs to Allah!

The book does not only provide authentic explanation of more than two thousand Ahadith thereby removing the obstacles between the sould-natured modern-educated section and the Prophet's Ahadith, but the arrangement of the selection is tantamount to an exposition of the entire religion so that it is seen as one natural religion. We can hand it over to anyone so that he may learn Islam as a religion from Allah. Having said that, we will not be exaggerating in the least that a man who is thus introduced to the true religion will acknowledge in his heart that success lies under the feet of the unlettered Prophet, Sayyidina Muhammad ﷺ.

The Petitinoer before Allah
the son of the compiler
Ateeq
London, 5 Muharram 1422 AH
(31 March, 2001)

كتاب العلم

KITABUL ILM

BOOK OF KNOWLEDGE

According to religious terminology and usage in Qur'an and Hadith, knowledge is only that which Allah has sent down through His Prophets عليهم السلام for the guidance of mankind.

The first obligation on man, after he has believed in Allah's Prophet and Messenger and his mission, is to try to learn and find out the teachings and guidance of the Prophet, and the do's and dont's. The entire edifice of religion depends on this knowledge. Hence, the first obligation after *Eeman* (or belief) is to learn it and teach it.

The learning and teaching may be accomplished by oral conversation and observation as the Companions رضي الله عنهم did in the times of the Prophet ﷺ and the immediate years after his death. They acquired all their knowledge in this manner. They heard the Prophet's ﷺ sayings, observed his deeds and actions, or acquired it in the same manner from those of his companions رضي الله عنهم who had benefitted from him.

The same may be said of the knowledge of most of the Tabi'een رحمة الله عليهم (the successors of the Companions رضي الله عنهم). They received it through companionship and hearing.

Knowledge may also be acquired through reading and writing, and books. This had become the method of imparting knowledge in times thereafter. Books were read and prescribed, as they are today.

Allah's Messenger ﷺ has said, "It is *fard* (an absolute obligation) for every man who believes in me as Allah's Messenger and accepts Allah's religion, Islam, to acquire necessary knowledge of religion." The Prophet ﷺ also said that the effort of a man in

acquiring this knowledge is a kind of jihad in the path of Allah and a means to attaining nearness to Him. He also said that neglect in this regard and carelessness was a punishable crime. This knowledge is a legacy of the Prophets عليهم السلام, particularly Allah's Messenger and it is the dearest and most precious asset of the universe. Thus, the fortunate ones who acquire it and give its rights are indeed heirs of the Prophets عليهم السلام. All creatures, including the angels in the heavens, the ants on earth and fish in the oceans, love them and pray for them. Allah, the Exalted, has created them with that nature. As for those people who use this sacred legacy of the Prophets عليهم السلام for wrong ends, they are the worst criminals who deserve Divine displeasure and wrath.

نعوذ بالله من شرور انفسنا ومن سيئات اعمالنا

(We seek refuge in Allah from the mischief of our souls and from our evil deeds.)

After this brief introduction, let us now read the following Ahadith of Allah's Messenger ﷺ on the subject of knowledge and learning and teaching.

It is Fard For Every Muslim To Seek & Acquire Knowledge

(١٨٥٧/١) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ

رواه البيهقى فى شعب الايمان وابن عدى فى الكامل ورواه الطبرانى فى الاوسط عن ابن عباس وفى الكبير والاوسط عن ابى مسعود وابى سعيد وفى الصغير عن الحسين

(1/1857) Sayyidina Anas رضي الله عنه reported that Allah's Messenger ﷺ said, "To seek knowledge and acquire it is *fard* (an obligation) on every Muslim."

(Bayhaqi in Sha'b ul-Eeman, Ibn Adi in Kamil. Tabarani has reported it in Mu'jam Awsat on the authority of Ibn Abbas رضي الله عنه, and in Mu'jam Kabir and Mu'jam Awsat on the authority of Abu Mas'ood رضي الله عنه and Abu Sa'eed al-Khudri رضي الله عنه, and in Mu'jam Saghir on the authority of Sayyidina Husayn رضي الله عنه,) [1]

❶. Kanz ul-Ummal, v5 p200. Jama'al-Fawa'id, v1 p40. Though this Hadith is very famous and even the layman can be heard (continued on next page.)

Commentary: A Muslim is one who has accepted the religion of Islam, and he resolves to live according to Islamic teachings and guidance. This can only be possible if he acquires the necessary information about Islam. Hence, it is *fard* — in fact, the first obligation — for every Believer and Muslim that he should acquire that much knowledge as is necessary. This is the only message of the Hadith, and, as we have stated earlier, this knowledge may also be acquired only through conversation, listening and companionship, and through other means of education too. Anyway, the Hadith does not mean to say that it is *fard* for every Muslim to become a scholar, but, all it means is that a man should derive that much knowledge as is necessary for him to spend his life according to Islam.

In some books, this Hadith has the additional word مسلمة after the words كل مسلم. However, it has been confirmed that the addition of مسلمة is neither proved nor correct. The word Muslim embraces both male and female Muslims.

Those Who Do Not Know Religion Must Learn From Those Who Know & They Must Teach Them

(١٨٥٨/٢) عَنْ اَبْزَى الْخُزَاعِيِّ وَالِدِ عَبْدِالرَّحْمٰنِ قَالَ خَطَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَاَثْنٰى عَلٰى طَوَائِفَ مِنَ الْمُسْلِمِيْنَ خَيْرًا، ثُمَّ قَالَ مَابَالُ اَقْوَامٍ لَايُفَقِّهُوْنَ جِيْرَانَهُمْ وَلَايُعَلِّمُوْنَهُمْ وَلَايَعِظُوْنَهُمْ وَلَا يَأمُرُوْنَهُمْ

(Continued from previous page...) quoting it and it is reported in many books of Hadith from different Companions رضی الله عنهم (and its message allows for no doubt about its authenticity) yet it is surprising that none of its lines of transmission is sound on the standard of the muhadditheen (scholars of Hadith). Each sanad (line of transmission) is weak and all the earlier muhadditheen classified it as da'eef (weak).

Neverthless, Hafiz Suyuti has said, "Ihave found about fifty different lines of transmission of this Hadith in the books of Hadith and have collected them. So, because of the plenty of sources, I classify it as Saheeh (authentic) although my predecessor muhadditheen have classified it as weak."

Hafiz Sakhawi has said that Ibn Shaheen has reported this Hadith on the authority of Sayyidina Anas رضی الله عنه on a sanad all whose narrators are reliable (so that the Hadith is Saheeh even on the Standard of the muhadditheen)

(a'zab al-mawarid fi takhreej jama' al-fawaid, reference: Fayad al-Qadeer v4 p268)

وَلَايَنْهَوْنَهُمْ وَمَابَالُ اَقْوَامٍ لَايَتَعَلَّمُوْنَ مِنْ جِيْرَانِهِمْ وَلَايَتَفَقَّهُوْنَ وَلَايَتَّعِظُوْنَ، وَاللّٰهِ لَيُعَلِّمَنَّ قَوْمٌ جِيْرَانَهُمْ وَيُفَقِّهُوْنَهُمْ وَيَعِظُوْنَهُمْ وَيَأْمُرُوْنَهُمْ وَيَنْهَوْنَهُمْ وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ جِيْرَانِهِمْ وَيَتَفَقَّهُوْنَ وَيَتَّعِظُوْنَ اَوْلَاُعَاجِلَنَّهُمْ بِالْعُقُوْبَةِ فِيْ دَارِالدُّنْيَا...... ثُمَّ نَزَلَ فَدَخَلَ بَيْتَه' فَقَالَ قَوْمٌ مَنْ تَرَوْنَهُمْ عَنٰى بِهٰؤُلَاءِ؟ فَقَالُوْا نَرَاهُ عَنٰى بِهِ الْاَشْعَرِيِّيْنَ، هُمْ قَوْمٌ فُقَهَاءُ وَلَهُمْ جِيْرَانٌ جُفَاةٌ مِنْ اَهْلِ الْمِيَاهِ وَالْاَعْرَابِ...... فَبَلَغَ ذٰلِكَ الْاَشْعَرِيِّيْنَ، فَاَتَوْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا يَارَسُوْلَ اللّٰهِ ذَكَرْتَ قَوْمًا بِخَيْرٍ وَذَكَرْتَنَا بِشَرٍّ فَمَابَالُنَا؟ فَقَالَ لَيُعَلِّمَنَّ قَوْمٌ جِيْرَانَهُمْ وَلَيُفَقِّهَنَّهُمْ وَلَيَعِظَنَّهُمْ وَلَيَامُرَنَّهُمْ وَلَيَنْهَيَنَّهُمْ وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ جِيْرَانِهِمْ وَيَتَّعِظُوْنَ وَيَتَفَقَّهُوْنَ اَوْلَاُعَاجِلَنَّهُمْ بِالْعُقُوْبَةِ فِيْ دَارِالدُّنْيَا فَقَالُوْا يَارَسُوْلَ اللّٰهِ اَنُطَيِّرُ غَيْرَنَا؟ فَاَعَادَ قَوْلَه' عَلَيْهِمْ وَاَعَادُوْا قَوْلَهُمْ اَنُطَيِّرُ غَيْرَنَا؟ فَقَالَ ذٰالِكَ اَيْضًا، فَقَالُوْا اَمْهِلْنَا سَنَةً فَاَمْهَلَهُمْ سَنَةً لِيُفَقِّهُوْهُمْ وَيُعَلِّمُوْهُمْ وَيَعِظُوْهُمْ ثُمَّ قَرَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْ اِسْرَائِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى بْنِ مَرْيَمَ ذَالِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ O كَانُوْا لَايَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ لَبِئْسَ مَاكَانُوْا يَفْعَلُوْنَ O (المائده ٥:٧٨-٧٩)

رواه ابن راهويه والبخارى فى الواحدان وابن السكن وابن مندة والطبرانى فى الكبير

(2/1858) Sayyidina Abza al-Khuza'ee ﷺ, father of the well-known companion, Abdur Rahman ﷺ, has reported that one day Allah's Messenger ﷺ spoke (from the minbar of the mosque). He praised a party of Muslims (for they discharged their responsibilities well.) He then said (while warning and rebukng other groups of Muslims), "What is wrong with those people (and what excuse do they have) who do not explain and teach religion to their neighbours (the Muslims who are not familiar with religion), and they do not admonish them, and they do not command the approved and forbid that which is wrong?" (He also said,) "And what is wrong with those people (and what excuse do they have who are not familiar with religiojn and its injunctions) who do not try to learn religion, to gain an understanding and to benefit from the admonition of their neighbours (the Muslims who have acquired an understanding and knowledge of religion)?" (He then

emphasised on oath saying,) "The people (who have knowledge of religion) must surely try to teach religion to their neighbours (who have no knowledge) and to grow an understanding of religion in them, and admonish them, and enjoin the reputable and forbid the disreputable. And, I stress upon them (who are not familiar with religion and its injunctions) that they should learn religion from their neighbours (who know religion and have an understanding thereof), and gain from them its understanding, and benefit from their admonition otherwise (if both of these parties do not abide by my guidance) I will get them punished in this very world."

Then (after this admonishing sermon) he got down from the minbar (pulpit) and went into his house. The people then asked each other, "What do you say? who are those people (whom the Prophet admonished)?" Some people thought that be referred to the Asha'ries (the people of Abu Musa al-Ash'ary's tribe), for, they are learned (in religion) while, in their neighbour-hood near the springs of water, the dwellers are Beduvin who are absolutely ignorant (and fully unaware of religion).

The Ash'aries came to know of the whole story. So, they presented themseelves before the Prophet ﷺ and submitted, "O Messenger of Allah! (we have learnt that) you mentioned some people with praise, but blamed us. What have we done (and what is our fault)?" He said, "(All I say is that) those people (who know religion) are responsbile to teach their neighbours (who do not know religion), and create in them an understanding of religion, admonish them and enjoin that which is pious and forbid that which is evil. And those who do not know religion, it is their duty that they should learn from their neighboiurs (who know) and benefit from their admonition and gain and understanding of religion from them, or else I will get them punished in this very world." The Ash'aries said, "Will we have to endure punishment for the crime and negligence of other people?" In reply to that, the Prophet ﷺ merely repeated what he had said. The Ash'aries again submitted that which they had said earlier, "Will we be punished for the negligence of other people." The Prophet ﷺ said, "Yes, they too! (That is, if those who know religion are sloth in teaching it to their ignorant neighbours then they will receive punishment for that)." The

Ash'aries then submitted, "Then give us respite for one year." So, he gave them one year's respite to do that work and teach religion to their neighbours, and create an awareness of religion, and try to reform them through admonition. He then recited to them these verses of *surah al-Ma'idah*:[1]

{Cursed were those who disbelieved from among the children of Isra'il by the tongue of Dawood, and of Isa son of Maryam. That was because they disobeyed and used to transgress the limits. They used not to forbid one another any wickedness they did. Evil indeed was what they used to do} (5:78-79)
(Musnad Ibn Rauyah. Kitab al-Wijdan by Bukhari. Saheeh Ibn us-Saken. Musnad Ibn Mandah. Mu'jam Kabir by Tabarani)

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيٓ
اِسْرَائِيْلَ عَلٰى لِسَانِ دَاوٗدَ
وَعِيْسَى بْنِ مَرْيَمَ ذَالِكَ بِمَا
عَصَوا وَّكَانُوْا يَعْتَدُوْنَ ○ كَانُوْا
لَايَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ لَبِئْسَ
مَا كَانُوْا يَفْعَلُوْنَ ○

(مسند ابن راهويه. كتاب الوجدان
للبخاری صحیح ابن السکن. مسند
ابن منده. معجم کبیر للطبرانی)

Commentary: The explanation that was necessary to understand the Hadith has been put into parenthesis with the translation.

We learn from this Hadith that the Prophet ﷺ had devised a way to teach and train people their religion whereby those people who were learned should impart knowledge as a responsibility on them to those of their neighbouring people who were not familiar with religion. They should do that for the sake of Allah alone, and they should try to reform and train them in religion. And, they should make the teaching of religion a regular part of their life.

On their part, those Muslims who are unaware of religion must make it an essential duty to establish a link with those people who are learned in religion and they must learn from them and benefit from their sermons and admonition. The Prophet ﷺ declared that negligence in this regard is a punishable crime.

This was an arrangement of religious education that allowed everyone to gain a working knowledge of religion without going to a school or madrasah, without possessing a book, paper or pen and without having to write down anything. In fact, he could also toil

❶. Translation from: A study of al-Quran al-Karim, Lal Muhammad Chawla.

and perfect his knowledge depending on his own ability. The Companions ﷺ and most of the tabi'een رحمة الله عليهم (successors after them) obtained knowledge in this way. Indeed, their learning was deeper and more reliable than our knowledge from text books. Whatever knowledge the ummah possessed after them, and subsists among us, is their legacy. It is said that the ummah did not maintain that arrangement after them. If that arrangement had remained with us then no section of the ummah, no member — in fact, no individual — would have been deprived of religious knowledge today. It was a blessing of that system of education that life continued to be moulded in an atmosphere of learning.

The concluding portion of the Hadith tells us of the request of the Ash'ary tribe to the Prophet ﷺ to allow them a year's time to impart religious knowledge to the neighbours. The Prophet ﷺ acceded to their request so that they launched what was 'a year's teaching project' for the entire population.

There is no doubt that if Muslims in every country and every locality, the elite and the commoners, adopt this method and strive with dedication towards this end then faith would be enlivened and necessary awareness would be common in every section of Muslim society.

The Prophet ﷺ concluded his speech with recital of two verses of surah al-Ma'idah. These verses tell us that those people of the Banu Isra'il who were cursed by the Prophets Dawood عليه السلام and Isa عليه السلام were guilty of a particular crime: they did not care to stop each other from sin and evil, and did not try to push a religious and moral reform. This shows that this crime is so serious that the perpetrator is liable to be cursed by Allah and His Messengers.

These verses are the Qur'an's confirmation of the warning and reproof of the Prophet ﷺ to the negligent people. In other words, he recited these verses to let the people know that whatever he had said in his sermon and insisted upon was exactly the guidance Allah gave in these verses of the Qur'an.

The Rank of Religious Knowledge & of Its Students & Teachers

(١٨٥٩/٣) عَنْ اَبِى الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

يَقُوْلُ مَنْ سَلَكَ طَرِيْقًا يَطْلُبُ بِهٖ عِلْمًا سَلَكَ اللّٰهُ بِهٖ طَرِيْقًا مِنْ طُرُقِ الْجَنَّةِ وَاِنَّ الْمَلٰئِكَةَ لَتَضَعُ اَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَاِنَّ الْعَالِمَ يَسْتَغْفِرُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ وَالْحِيْتَانُ فِيْ جَوْفِ الْمَاءِ وَاِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلٰى سَائِرِ الْكَوَاكِبِ وَاِنَّ الْعُلَمَاءَ وَرَثَةُ الْاَنْبِيَاءِ وَاِنَّ الْاَنْبِيَاءَ لَمْ يُوَرِّثُوْا دِيْنَارًا وَّلَا دِرْهَمًا وَاِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ اَخَذَهٗ اَخَذَ بِحَظٍّ وَافِرٍ (رواه احمد والترمذی وابی داؤد وابن ماجه والدارمی)

(3/1859) Sayyidina Abu ad-Darda ﷺ reported that he heard Allah's Messenger ﷺ say, "If anyone will walk on a path to learn (religion) then Allah will let him walk on one of the roads of Paradise in return for that." (And he also said,) "The angels of Allah lower their wings in expression of pleasure (respect and honour) for the seekers of knowledge. And for the scholar of religion, all the creatures of the heaven and earth and even the fish in the depth of water seek forgiveness of Allah. And, the excellence of the scholar over the worshippers is like the excellence of the full moon over all the stars in the heaven. The scholars are the heirs of the Prophets and the Prophets did not leave behind dinars and dirhams, but they left behind only knowledge. So, he who acquired it has indeed acquired a great success, a great good fortune."
(Musnad Ahmad, Jami' Tirmizi, Sunan Abu Dawood, Sunan Ibn Majah, Musnad Darami)

Commentary: In fact, the Prophet ﷺ have brought only that knowledge which serves as a guidance to Allah's creatures, and that alone is their legacy. They have brought that from Allah and that, as we have stated earlier is the most valuable asset of this universe. Tabarani has related in Mu'jam Awsat that Sayyidina Abu Hurayrah ﷺ once passed through a market where people were occupied in their business. He asked them, "What is wrong with you? You are occupied here while the Prophet's legacy is being distributed in the mosque. They rushed towards the mosque, but came back to say, "Nothing is being given out there. Some people are occupied in salah, some other in reciting the Qur'an and yet others describe the lawful and unlawful — that is, injunctions of *Shari'ah*." Sayyidina Abu Hurayrah ﷺ said, "Exactly this is the

Prophet's legacy and what he has left behind."(Jama'al Fawa'id v1 p37)

(١٨٦٠/٤) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ فِيْ طَلَبِ الْعِلْمِ فَهُوَ فِيْ سَبِيْلِ اللّٰهِ حَتّٰى يَرْجِعَ (رواه الترمذى والضياء المقدسى)

(4/1860) Sayyidina Anas ﷺ reported that Allah's Messenger ﷺ said, "He who goes out (of his house or country) to seek knowledge is on the path of Allah till he returns."

(Jami' Tirmizi, Mukhtarah by Diya al-Maqdici)

(١٨٦١/٥) عَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ وَمَلَائِكَتَه وَاَهْلَ السَّمٰوٰتِ وَالْاَرْضِ حَتّٰى النَّمْلَةِ فِيْ جُحْرِهَا وَحَتّٰى الْحُوْتِ لَيُصَلُّوْنَ عَلٰى مُعَلِّمِ النَّاسِ الْخَيْرَ (رواه الترمذى)

(5/1861) Sayyidina Abu Umamah ﷺ reported that Allah's Messenger ﷺ said, "Allah showers His Mercy on, and the angels and the dwellers of the heavens and the earth including ants in their nests and fish (in water) pray for, the creature who teaches men that which is good and religion." (Jami' Tirmizi)

(١٨٦٢/٦)عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَجْلِسَيْنِ فِيْ مَسْجِدِهٖ فَقَالَ كِلَاهُمَا عَلٰى خَيْرٍ وَاَحَدُهُمَا اَفْضَلُ مِنْ صَاحِبِهٖ، اَمَّا هٰؤُلَاءِ فَيَدْعُوْنَ اللّٰهَ وَيَرْغَبُوْنَ اِلَيْهِ فَاِنْ شَاءَ اَعْطَاهُمْ وَاِنْ شَاءَ مَنَعَهُمْ، وَاَمَّا هٰؤُلَاءِ فَيَتَعَلَّمُوْنَ الْفِقْهَ اَوِالْعِلْمَ وَيُعَلِّمُوْنَ الْجَاهِلَ فَهُمْ اَفْضَلُ وَاِنَّمَا بُعِثْتُ مُعَلِّمًا ثُمَّ جَلَسَ فِيْهِمْ (رواه الدارمى)

(6/1862) Sayyidina Abdullah Ibn Amr al-Aas ﷺ reported that Allah's Messenger ﷺ came across two groups in his mosque. He said, "Both the groups are engaged in that which is good", (pointing towards one, he added,) "these people are engaged in supplication and prayers to Allah Who will answer them if He Wills, but may refuse them, if He Wills (for, He is The Independent Master). And, "(pointing to the other group,) "these people are engaged in learning religious knowledge and teaching the ignorant. hence, their rank is higher. And, I have been sent only as a teacher." He then sat down among them.

(Musnad Darami)

(١٨٦٣/٧) عَنِ الْحَسَنِ مُرْسَلاً قَالَ قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ جَاءَهُ الْمَوْتُ وَهُوَ يَطْلُبُ الْعِلْمَ لِيُحْيِيَ بِهِ الْإِسْلَامَ فَبَيْنَهُ وَبَيْنَ النَّبِيِّيْنَ دَرَجَةٌ وَاحِدَةٌ فِي الْجَنَّةِ (رواه الدارمی)

(7/1863) Sayyidina Hasan Basari ﷺ reported in arsaal[1] from that Allah's Messenger ﷺ said, "As for him who dies while he was seeking religious knowledge so that he may revive Islam there will be only one degree between him and the Prophets in Paradise." (Musnad Darami)

(١٨٦٤/٨) عَنِ الْحَسَنِ مُرْسَلًا قَالَ سُئِلَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلَيْنِ كَانَا فِيْ بَنِيْ إِسْرَائِيْلَ اَحَدُهُمَا كَانَ عَالِمًا يُصَلِّي الْمَكْتُوْبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ وَالْآخَرُ يَصُوْمُ النَّهَارَ وَيَقُوْمُ الَّيْلَ اَيُّهُمَا اَفْضَلُ؟ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَضْلُ هٰذَا الْعَالِمِ الَّذِيْ يُصَلِّي الْمَكْتُوْبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ عَلَى الْعَابِدِ الَّذِيْ يَصُوْمُ النَّهَارَ وَيَقُوْمُ الَّيْلَ كَفَضْلِيْ عَلٰى اَدْنَاكُمْ (رواه الدارمی)

(8/1864) Sayyidina Hasan Basri رحمة الله عليه reported in arsaal from that Allah's Messenger ﷺ was asked about two men of the Banu Isra'il. One of them would remain seated after offering the Fard Salah and teach pious things to the people. The other observed fasting during the day and stood up in the night in supererogatory salah. (He was asked,) "Which of the two was superior?" He said, "The scholar who offers the fard salah and then sits down to teach religion and piety to the people. He has excellence over the one who fasts in the day and stands up in the night in the same way as I have excellence over an ordinary man among you." (Musnad Darami)

Commentary: The foregoing Ahadith describe the extraordinary greatness and excellences of knowledge, students or seekers of knowledge, the ulama (scholars) and the teachers. The 'Why' of that and the secret behind that is that this knowledge is sent down by

[1]. Sayyidina Hasan al-Basari was a Tabi'ee who did not see the Prophet ﷺ. He learnt Ahadith from different Companions رضى الله عنهم . He has reported this Hadith and a following one directly from the Prophet ﷺ without refering to the Companion رضى الله عنه through whom he learnt it. Such method of reporting by the tabi'een is called arsaal while such Hadith is called mursal.

Allah and it is the light of guidance which has come to us through His Messenger ﷺ. Ever since his death, the sacred knowledge that he had brought (and is found in the Quran and Hadith) officiates for him over the ummah; and the ulama and teachers who have acquired it represent the Prophet ﷺ as living men. They are not Prophets but, as heirs of Prophets, look after the office of prophethood and they fulfil the task of the Messenger ﷺ. They are, as it were, his supporters and tools. It is this peculiarity that has raised them to the high degree and made them worthy of extraordinary Divine blessings which the foregoing Ahadith describe. However, there is a condition attached to it as we will see in the Ahadith to follow. It is that learning and teaching knowledge should be purely for Allah's sake, and with the reward of the Hereafter in mind. If wordly gains are in mind then that is the worse of sins and, according to an authentic Hadith, the place of such people is Hell. اللهم احفظنا (O Allah, protect us!)

A Clarification

It is necessary at this stage to clarify certain things. Today, religious knowledge is imparted through religious institutions (madrasah) and Dar ul-Uloom. The result is that certain words have come to have a restricted implication in the religiouis circles.

Taalib Ilm (student, seeker of knowledger) seems to imply only those students who study here Aalim (scholar) or mu'allim (teacher) brings to mind the ulama and teachers in religious institutions. When these meanings are absorbed by the mind. they are also applied to the same words in the foregoing Ahadith and those that will follow so that the excellences and merits reserved for these people in the Ahadith are attributed by the mind to those for whom the meanings are absorbed. The exceptional rewards from Allah are also so attributed. The truth is, as we have mentioned earlier, there was no such method of imparting education in the Prophet's ﷺ time and, after him during the lives of the companions and even the tabi'een ؒ. There were no madrasahs or Dar ul-Uloom and there were no teachers and students to teach and read books. In fact, there existed no books at all. Knowledge was imparted only through Companionship and

listening. The Companions ﷺ acquired their knowledge only in this way. (These included the front rank ulama and fuqaha among them, for example, the four rightly guided Khalifah and Mu'az ﷺ ibn Jabal, Abdullah ﷺ ibn Mas'ood, Ubayy ﷺ ibn Ka'b, Zayd ﷺ ibn Thabit, etc.) Their successors, the tabi'een, acquired knowledge from them in the same manner. Then the great ulama and fuqaha gained knowledge from them in the same way through companionship and hearing. Without doubt those people are the first and foremost deserving of the tidings in the Ahadiths. I submit that even today if any creature of Allah takes up sincerely the unconventional way of learning and teahing religion, like companionship and hearing, then indeed he brings himself within the ambit of the Ahadith and the glad tidings. In fact, he enjoys a degree of excellence over the conventional students and teachers, for, the latter may have some worldly gains in mind but he who joins a group with reformation or learning in mind surely does not hope to procure worldly benefits from that. Therefore, the unconventional approach of such people is without deceit only for Allah's sake with only the Hereafter in mind.

Such deed as is done only to gain His pleasure enjoys esteem in the sight of Allah. I have seen such men of Allah even in our times. Many among them are such from whom people like us (whom others consider ulama) can learn a lesson.

I found this clarification necessary here because we entertain the foregoing misconception of the nomenclatures *aalim, muallim* and *talib ilm* (scholar, teacher, student) and put only these people within the ambit of the Ahadith, though it is done unintentionally.

Those Who Seek Religious Knowledge For Worldly Gains Will Go To Hell & Will Be Deprived of The Fragrance of Paradise Too

(١٨٦٥/٩) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغٰى بِهٖ وَجْهُ اللّٰهِ لَايَتَعَلَّمُهٗ اِلَّا لِيُصِيْبَ بِهٖ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرَفَ الْجَنَّةِ يَوْمَ الْقِيٰمَةِ يَعْنِیْ رِيْحَهَا (رواه احمد و ابوداؤد وابن ماجه)

(9/1865) It is reported by Sayyidina Abu Hurayrah ﷺ that

Allah's Messenger ﷺ said, "As for him who acquires that knowledge through which Allah's pleasure is sought (knowledge of religion, tbe Book and Sunnah) but he does not acquire it except to derive worldly benefit, he will be deprived of the odour of Paradise on the Day of Resurrection."

(Musnad Ahmad, Sunan Abu Dawood, Ibn Majah)

(١٠/١٨٦٦) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ الْعِلْمَ لِغَيْرِ اللّٰهِ وَاَرَادَ بِهٖ غَيْرَ اللّٰهِ فَلْيَتَبَوَّءْ مَقْعَدَهٗ مِنَ النَّارِ (رواه الترمذى)

(10/1866) Sayyidina Abdullah ibn Umar ؓ rerported that Allah's Messenger ﷺ said, "If anyone acquires religious knowledge not for Allah's pleasure but for other than Allah (like for worldly or personal objectives) then he should find his adobe in Hell." (Jami' Tirmizi)

Commentary: Allah Ta'ala sent religious knowledge through His Prophets علیهم السلام and, finally, through Sayyidina Muhammad ﷺ, the seal of Prophets, and His last sacred Book, the Qur'an. He did this that His slaves may use its Light and guidance to walk on the path of Allah's pleasure into His House of Mercy, Paradise. However if a wretched man makes this sacred knowledge a means of deriving worldly advantage and gaining his personal desires, not the pleasure of Allah, then he is unjust to this sacred knowledge sent by Allah through His Messenger. This is the worst kind of disobedience. The Prophet ﷺ has decleared in these Ahadith that this man's punishment is deprivation of even the odour of Paradise and consignment to Hell. اللهم احفظنا (O Allah, protect us!)

The Example of An Unpracticing Aalim

(١١/١٨٦٧) عَنْ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْعَالِمِ الَّذِىْ يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسٰى نَفْسَهٗ كَمَثَلِ السِّرَاجِ يُضِيْئُ النَّاسَ وَيُحَرِّقُ نَفْسَهٗ (رواه الطبرانى والضياء)

(11/1867) Sayyidina Jundub ؓ reported that Allah's Messenger ﷺ said, "The example of the scholar who preaches piety to other people but forgets himself is like the lantern that gives light to the people but simply burns itself out."

(Mu'jam Kabir of Tabarani. Mukhtarah by Diya al-Muqadisi)

(١٢/١٨٦٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيٰمَةِ عَالِمٌ لَمْ يَنْفَعْهُ عِلْمُه'......

(رواه الطيالسى فى مسنده وسعيد بن منصور فى سننه وابن عدى فى الكامل والبيهقى فى شعب الايمان)

(12/1868) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "The worst of punishment to anyone on the Day of Resurrection will be the lot of the scholar whose knowledge did not benefit him (because he did not model his practical life according to his learning).

(Musnad Abu Dawood. Tiyalsi. Sunan Sa'eed ibn Mansoor. Kamil ibn Adi Sha'b al-Eeman by Bayhaqi)

Commentary: There are certain sins which are regarded as serious crime and deserving of severe punishment by both Believers and infidels. Examples of these are: plundering, robbery, murder, rape, bribery, cruelty to orphans, widows, etc. There are also sins which people generally do not consider as serious but they are grave in the sight of Allah and equal to, or more serious than the former. Polytheism and disbelief are among them. It is the same with misuse of religious knowledge (which is the legacy of the Prophet) using it for worldly advantage or not conducting oneself according to it. The first kind involves a creature wronging other creatures, so even disbelievers recognise it as a sin. The second kind, however is violation of rights of knowledge, guidance and *Shari'ah* of Allah and His Messenger which is a kind of wrong committed with them. Only those slaves of Allah recognise their seriousness and severity who are aware in their hearts of the greatness of Allah, His Messenger and religion, *Shari'ah* and the knowledge taught by them.

The fact is that it is as great a sin to use religious knowledge not for Allah's pleasure and reward in the Hereafter but to further worldly ends as polytheism, disbelief and hypocrisy are. That is why the punishment is what the foregoing Ahadith prescribe. May Allah cause the holders of religious knowledge to respect the sayings of His Messenger in this regard Aameen.

كتاب الاعتصام بالكتاب والسنة

KITABUL A'TISAAM BIL KITAB WAS SUNNAH

BOOK OF HOLDING FAST TO THE QUR'AN AND THE SUNNAH

Sticking to Book of Allah & Prophet's Teachings And Shunning Bid'ah

After the Prophet's ﷺ death, the Qur'an and the Sunnah are the source of guidance for mankind. They are as though representatives of his sacred being. The bettlerment of the *ummah* and their success lies in abiding by them. Allah's Messenger ﷺ guided the *ummah* from different angles and stressed upon them to refrain from innovation and bid'ah. Here are some of his sayings in this regard.

(١/١٨٦٩) عَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَّا بَعْدُ فَاِنَّ خَيْرَالْحَدِيْثِ كِتَابُ اللّٰهِ وَخَيْرَالْهُدٰى هَدْىُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَشَرُّالْاُمُوْرِ مُحْدَثَاتُهَا وَكُلِّ بِدْعَةٍ ضَلَالَةٌ (رواه مسلم)

(1/1869) Sayyidina Jabir ؓ ibn Abdullah reported that Allah's Messenger ﷺ said (during his sermon), "To proceed! The best of all words is the Book of Allah, and the best of guidance is the guidance of Muhammad (Allah's Messenger). And, the worst of affairs are innovations in religion, and every bid'ah (innovation) is the wrong path." (Saheeh Muslim)

Commentary: This Hadith of Sayyidina Jabir ؓ is found in Saheeh Muslim in the chapter on the Friday sermon transmitted by different lines of transmission. The words of the Hadith indicate that the narrator, Sayyidina Jabir ؓ had heard them often from the Prophet ﷺ during the Friday sermons.

This saying of the Prophet ﷺ is among his brief comprehensive sayings. The *ummah* have been given guidance in very few words which are enough to keep them on the right path till the last Day. Surely, the Book of Allah, the *sunnah* and the path of Muhammad ﷺ are enough to guide the *ummah* on matters of

belief, deeds, manners and feelings etc. This duty is described in the words: enjoin that which is virtuous and forbid that which is wrong. That leaves one passage for the wrong path and it is to describe as religion what Allah and His messenger have not included in religion, and to wrongly assume it as a means to nearness of Allah and success in the Hereafter. This is the most dangerous net used by the enemy of religion, the devil. He destroyed the earlier people mostly through this ploy, examples being idol-worship doctrine of trinity, calling Sayyidina Isa ﷺ as Allah's son, the concept of expiation of sins and terming the monks as lords besides Allah. Allah's Messenger ﷺ was informed that his *ummah* too would face similar misleading temptations, in the same way as had been presented to the earlier *ummah*. Therefore, he repeatedly said in his sermons that only Allah's Book and his sunnah should be followed, for, only that is guidance and a means of success. He also said that innovations should be shunned, for, no matter how appealing bid'ah may seem, it is nothing but misleading and destructive. This is the essence of the saying of the Prophet ﷺ reported by Sayyidina Jabir ؓ.

What is Bid'ah

The Concluding sentence of this saying of the Prophet ﷺ is كل بدعة ضلالة (every bid'ah is error). Some of the recognised ulama and exponents of Hadith have gone by the exact dictionary meaning of the word bid'ah and defined it as anything that was not found in the times of the Prophet ﷺ and finds no mention in the Qur'an and Hadith. But, they observed later that there were many things that were not found in the times of the Prophet ﷺ and are not mentioned in the Qur'an or Hadith but they are strongly essential from the religious point of view and none of the ulama had classified them as bid'ah or declared as unlawful. The examples of such things are: application of diatrical marks on the Qur'an, putting down punctuation marks in it so that the common man may recite it correctly; compilation of Hadith and *Fiqh* and books, composing books in different languages on different religious subjects; establishing religious schools and madrasah; etc. These things were not found in the Prophet's time and are not mentioned

anywhere in the Qur'an or Hadith. Hence, if we go by the foregoing explanation of bid'ah then all these things will be classified as bid'ah and use of all inventions like the train, car, aeroplane, etc. will become bid'ah and, therefore, unlawful. But this is not so.

The sholars then explained that bid'ah were of two kinds. First is against the Book, sunnah and principles of *Shari'ah*. This is *bid'ah sayiah* (evil innovation) which is what the Prophet ﷺ described in the phrase كل بدعة ضلالة. Thus every evil innovation is misleading.

The second kind of bid'ah is not contrary to the Book, sunnah or principles of *Shari'ah* but in line with it. So, it is *bid'ah hasanah* (good innovation). Sometimes, depending on its kind, it is *wajib* (obligatory) to abide by it, but at other times it is *mustahabb*, *mustahsin* or *mubah* (various degrees of approved nature). Thus, *bid'ah hasanah* include the placing of diatrical marks on the Qur'an, marking sections and punctuations, compiling Ahadith, and writing religious books in various languages and publishing them, establishing religious schools, etc. They are not disallowed but are mubah and permitted.

However, the ulama are not all agreed on this definition. The accomplished and the examining among them asserts that bid'ah is a purely religious terminology like the words *Eeman*, *kufr*, *salah*, *zakah*, etc., and it encompasses everything that is given a religious colour and made part of religion. Thus if such a deed is regarded as a religious practice and worship which entitles one to reward and Allah's pleasure but there is no evidence for it in *Shari'ah*, in the Book or Sunnah, in *qiyaas*, or *ijtihaad* (analogy and independant reasoning) then it is *bid'ah*.

Obviously, therefore, the new things that were not found in the Prophet's ﷺ times including the inventions, and which are not religious in nature do not fall in the definition of bid'ah. Thus, train automobile, aeroplane, etc. may be used to travel as also other new things. In the same way, the new instruments, tools or means that help promote religious matters are not part of *bid'ah* and this includes placing diatrical marks, etc. on the Qur'an, writing and composing religious books on Hadith, expositon thereof, etc. in

different languages. The opening of madrasah and religious schools, libraries, etc. also do not come in the ambit of *bid'ah*. Although they did not exist in the times of the Prophet ﷺ, they are valid in the eyes of *Shari'ah* because important religious functions and religious duties are easity discharged through them. For instance, ablution is prescribed by *Shari'ah* and water is needed for that. So, it is wajib to look out for water or drawn it out from a well. It is a firm principle of religion and *Shari'ah* that if anything has to be done to perform a *fard* or *wajib* then that too becomes *wajib*. Hence, all those similar things which are mentioned above are outside the scope of bid'ah and are, in fact, essential and wajib.

This explanation and definition of bid'ah is the only correct one. And thus every bid'ah is error as stated in the Hadith under discussion.

The renowned scholar of the ninth century, Imam Abu Ishaq Ibrahim Shatbi has discussed this subject very exhaustively in his book *al-I'tisam*. He has firmly rejected the first kind of definition and classification of bid'ah into hasanah and sayiah. The valumnous book deals only on this subject. Imam Rabbani Mujaddid Alf Thani رحمة الله عليه has also rejected strongly the classification of bid'ah into two kinds — *hasanah* and *sayi'ah*, calling it a serious mistake by the ulama who have classified it in this manner. He has said that there is no such thing as *bid'ah hasanah*. Bid'ah is always *sayi'ah*. If anyone imagines brilliancy through a bid'ah then that is a wrong impression he gets, for, bid'ah always spells darkness. Mawlana Shabbir Ahmed Uthmani رحمة الله عليه has also discussed this subject in his exposition of Saheeh Muslim by the title Fath al-Muslim, and it is worth studying.

(١٨٧٠/٢) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحْدَثَ فِيْ اَمْرِنَا هٰذَا مَالَيْسَ مِنْهُ فَهُوَرَدٌّ (رواه البخارى و مسلم)

(2/1870) Sayyidah Ayshah رضى الله عنها reported that Allah's Messenger ﷺ said, "If anyone introduces into this religion of ours anything that is not found in it then what he introduces is rejected." (Saheeh Bukhari and Saheeh Muslim)

Commentary: This saying of the Prophet ﷺ is a fundamental statement about *bid'ah*. It rejects all novelties and introductions

(whatever of deeds or belief) in religion as means to gain Allah's pleasure and reward, there being no basis for them or a clear command or hint for them and not even an independent reasoning of authority. This is what the words في امرنا هذا and ما ليس منا mean. Thus every invention and introduction that is not concerned with religion and is not regarded as a means to gaining Allah's pleasure and reward does not fall under the purview of this Hadith. They will not be bid'ah in the terminology of Hadith. These things include new kinds of food, dress, houses, means of transport etc. Similarly, the novelties in wedding ceremonies, wrong amusements and extravagant expenditure which no one regards as religious practices do not attract the ruling of this Hadith. Only those customs that are regarded as religious and hope is placed in them for reward fall in the ambit of this Hadith. They are rejected and *bid'ah.* Most of the rites during death and sorrow are of this kind and they include the observance of the third day, tenth day after death and soon to the annual anniversary. The fatihah on Thursday, the days of the 11th, 12th for spiritual leaders, the placing of wreath on graves, the urs, etc all fall in this category because they are regarded as part of religion and reward is expectred thereagainst.

More destructive than these practical *bid'ah* are the *bid'ah* in belief. These include the belief that the Prophet ﷺ and the spiritual men know the unseen and are omnipresent, that they respond to one calling them from a long distance and come to their help. Apart from bid'ah this is also *shirk* or polytheism about which Allah has declared in His Book that polytheists will never be forgiven:

"اِنَّ اللّٰهَ لَايَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَادُوْنَ ذَالِكَ لِمَنْ يَّشَآءُ" (النساء ٤:٤٨)

{Surely, Allah shall not forgive that anything be associated with Him, and He shall forgive all besides that to whom He will.}

(an-Nisa, 4:48)

(١٨٧١/٣)عَنْ عِرْبَاضِ بْنِ سَارِيَةَ قَالَ صَلَّى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ثُمَّ اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ فَوَعَظَنَا مَوْعِظَةً بَلِيْغَةً ذَرَفَتْ مِنْهَا الْعُيُوْنُ وَوَجِلَتْ مِنْهَا الْقُلُوْبُ فَقَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ كَاَنَّ هٰذِهٖ مَوْعِظَةُ مُوَدِّعٍ فَاَوْصِنَا فَقَالَ اُوْصِيْكُمْ بِتَقْوَى اللّٰهِ وَالسَّمْعِ وَالطَّاعَةِ وَلَوْ كَانَ عَبْدًا حَبْشِيًّا

فَانَّه، مَن يَّعِشْ مِنكُمْ بَعْدِیْ فَسَيَرٰی اِخْتِلَافًا كَثِيْرًا فَعَلَيْكُمْ بِسُنَّتِیْ وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ تَمَسَّكُوْا بِهَا وَعَضُّوْا عَلَيْهَا بِالنَّوَاجِذِ وَاِيَّاكُمْ وَمُحْدَثَاتِ الْاُمُوْرِ فَاِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

(رواه احمد وابوداؤد والترمذی وابن ماجة الا انهما لم يذكر الصلوٰة)

(3/1871) Sayyidina Irbad ibn Sariyah ﷺ reported that after leading them in salah one day, Allah's Messenger ﷺ turned his face towards them and delivered a very effective sermon which caused their eyes to drop tears and their hearts to tremble in fear. One of them said, "O Messenger of Allah, this is like a sermon delivered by one who bids farewell and departs. (So, if that is so then) do instruct us (on important matters)." He said, "I instruct you to always fear Allah and keep away from disobedience to Him, to listen and obey to one in authority (the Khalifah or Ameer) even if he is a black slave. For, he who survives me will come across serious disputes. (So, in that case,) make it incumbent on yourself to abide by my guidance and the guidance of my rightly-guided Khalifahs (caliphs) and hold fast to that and grip that with your teeth. And, keep yourself away from new things introduced (into religion), for, every new thing in religion is *bid'ah*, and every *bid'ah* is error." (Musnad Ahmad, Sunan Abu Dawood, Jami, Tirmizi, Sunan Ibn Majah)

Commentary: This Hadith does not need any explanation. The words indicate that the Prophet ﷺ spoke them during his last days. The Companions ﷺ surmised from the subject-matter of his sermon and the out-of-ordinary style of delivery that he had a premonition that he would depart from this world not long thereafter. Therefore, one of them requested him to leave them some instructions to follow after him. So, he gave them the instructions. The first thing he said was that they should observe *taqwa* (a God-fearing attitude) and not disobey Allah. Next, they should obey the Khalifah and Ameer even if they belonged to a lower starata of society. The importance of *Taqwa* in religion is obvious and Allah's pleasure and success in the Hereafter depend on it. And in the world, the *ummah* can live in an organised manner only if they obey the *Khalifah* or Ameer, otherwise there would be

disorder and anarchy. Which might lead to civil war. (However, the Prophet ﷺ had said often that if the Ameer or Khalifah or anyone in authority ordered something against Allah's or the Messenger's instructions then he should not be obeyed لا طاعة لمخلوق فى معصية الخالق)

The Prophet ﷺ then said that those who will live long, would witness many disputes among the *ummah*. The only course of salvation at such times would be to follow his guidance and the guidance of his rightly-guided caliphs and adhere to that firmly and refrain from innovation and *bid'ah*, for, every *bid'ah* is error, and nothing else.

This Hadith is one of the miracles of the Prophet ﷺ. He disclosed to his Companions ﷺ, when no one could even think of it, that serious differences would crop up among his people. Indeed, those of his Compaions ﷺ who were alive between 25 and 39 years after him experienced the turmoil. Thereafter, the differences and in-fighting kept increasing. Today, in the 15th century Hijrah, we find intense division and disputes within the Muslim community. May Allah enable us to stick to the Truth, to guidance and the Prophet's sunnah.

Adherence to Allah's Book & Teahings of The Prophet ﷺ

(١٨٧٢/٤) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايُؤْمِنُ اَحَدُكُمْ حَتّٰى يَكُوْنَ هَوَاهُ تَبْعًا لِمَا جِئْتُ بِهٖ......

(رواه فى شرح السنة وقال النووى فى اربعينه هذا حديث صحيح رويناه فى كتاب الحجة باسنادٍ صحيح مشكوٰة المصابيح)

(4/1872) Sayyidina Abdullah ibn Umar ﷺ [1] reported that Allah's Messenger ﷺ said, "None of you can be (true) Believer unless his desire becomes subservient to what I have brought (of guidance and teachings)."

(Imam Muhiyusunnah رحمة الله عليه reported this Hadith in Sharah as-sunnah and Imam Nawavi رحمة الله عليه has stated in Arba'een that it has an authentic line of transmission. It is also reported in Kitab al-Hujjah on authentic line of transmission)

Commentary: The message of the Hadith is that a true Believer is one whose heart and mind, and desires and inclinations obey the

❶. However, in Misbah, the name is Abdullah ibn Amr رضى الله عنه.

guidance and teachings (Which is the Book and the sunnah) that the Prophet ﷺ has brought. This is natural corollary of believing in him and accepting him as Allah's Messanger. If anyone does not experience this condition then he lacks true faith, and he should work to bring himself to that standard.

(١٨٧٣/٥)عَنْ مَالِكِ بْنِ اَنَسٍ مُرْسَلاً قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَرَكْتُ فِيْكُمْ اَمْرَيْنِ لَنْ تَضِلُّوْا مَاتَمَسَّكْتُمْ بِهِمَا كِتَابُ اللّٰهِ وَسُنَّةُ رَسُوْلِهٖ

(رواه فى المؤطا)

(5/1873) Sayyidina Imam Maalik ibn Anas reported in arsaal from that Allah's Messanger ﷺ said, "I have left two things among you. As long as you adhere to them strongly, you will never go astray. (they are:) the Book of Allah and His Messenger's *sunnah*." (Muwatta Imam Maalik)

Commentary: The gist of the Hadith is the Prophet's ﷺ saying, "After me, the Book of Allah and my *sunnah* that I have brought will officiate for me." As long as the *ummah* keeps to them firmly they will be safe from falling into error and will be stead fast on the guided path.

We have stated repeatedly in this series of Ma'ariful Hadith that sometimes a tabi'ee or a taba' tabi'ee (successor to the companions, or his own successor — the epigones) reported a Hadith without naming the interlinking narrators. Such reporting is called *arsaal* and such Hadith is called *mursal*. Imam Maalik رحمة الله عليه has reported this Hadith in his Muwatta in this manner while he himself was a taba' *tabi'iee* which means that he never had opportunity to meet any sahabi (companion) but met the tabi'een and heard the Hadith from one of them. These people reported a Hadith in this manner only when they knew that the Hadith was authentic and acceptable. however, the same Hadith has been reported in some other books in about the same words with all the names of those in the line of transmission. Kanz ul-Ummal has reproduced the report of Sayyidina Abdullah ibn Abbas ؓ on the authority of Bayhaqi that Allah's Messenger ﷺ said:

يَاَيُّهَا النَّاسُ اِنِّىْ تَارِكٌ فِيْكُمْ مَااِنِ اعْتَصَمْتُمْ بِهٖ لَنْ تَضِلُّوْ اَبَدًا كِتَابُ اللّٰهِ

وَسُنَّةُ نَبِيِّهٖ ـ

"O people! I will go away leaving behind (the means of guidance) which if you adhere to then you will never go astray — Allah's Book and His Prophet's *sunnah*."

(Kanz ul-Ummal, v1 p187)

In the same book, another Hadith has been reported by Sayyidina Abu Hurayrah ﷺ with similar words on the authority of Sayyidina Abu Hurayrah ﷺ. (Kanz ul-Ummal v1 p173)

Like Allah's Book, The Sunnah Too is Wajib to Observe

It was disclosed to the Prophet ﷺ that sometime in future some mischievous people will try to mislead his *ummah* and tell them that only Allah's Book is a religious evidence necessary to follow. They will say that nothing besides that, even the Prophet's teachings and guidance are not *wajib* to follow. So, he forewarned the *ummah* about this mischief and gave them guidance.

(١٨٧٤/٦) عَنِ الْمِقْدَامِ بْنِ مَعْدِيْكَرِبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلاَ اِنِّىْ اُوْتِيْتُ الْقُرْآنَ وَمِثْلَه' مَعَه' اَلاَ يُوْشَكُ رَجُلٌ شَبْعَانُ عَلٰى اَرِيْكَتِهٖ يَقُوْلُ عَلَيْكُمْ بِهٰذَا الْقُرْآنِ فَمَا وَجَدتُّمْ فِيْهِ مِنْ حَلَالٍ فَاَحِلُّوْهُ وَمَا وَجَدتُّمْ فِيْهِ مِنْ حَرَامٍ فَحَرِّمُوْهُ وَاِنَّ مَاحَرَّمَ رَسُوْلُ اللّٰهِ كَمَا حَرَّمَ اللّٰهُ

(رواه ابوداؤد والدارمی وابن ماجه)

(6/1874) Sayyidina Miqdam ﷺ ibn Ma'dikarib reported that Allah's Messenger ﷺ said, "Beware! I have been given by Allah the Qur'an (for guidance) and with it something like it also. Beware! Soon some satiated people (will arise) who sitting (comfortably) on their glorious couch will say to the people, "Keep to the Qur'an alone. What it has made lawful, treat it as lawful, and what it has declared as unlawful treat it as unlawful (for only that is lawful and unlawful what the Qur'an has described. Nothing else." Reciting this misleading concept, the Prophet ﷺ added,) "The turn is that whatever Allah's Messenger has declared as unlawful is just like that which Allah has declared unlawful in the Qur'an."

(Sunan Abu Dawood, Musnad Darami, Sunan Ibn Majah)

Commentary: Let us explain here that the *wahy* (revelation) that Allah sent to His Messenger ﷺ was of two kinds ❶ In the form of determined words and tet, known as *wahy matluw* (revelation that is recited), and this is the Qur'an ❷ In the form of inspiration of the subject-matter which the Prophet ﷺ then described in his own words or displayed through his actions known as *wahy ghayr matluw* (revelation that is not recited), and this was represented in the Prophet's general religious guidance and sayings. In short, these are also based on *wahy* and are *wajib ul-ittiba'* (obligatory to be followed).

Thus Allah had inspired the Prophet ﷺ with knowledge that such people would arise in his *ummah* as would mislead the people and challenge the *Shari'ah* by saying that religious commands are only found in the Qur'an and everything else is not a religious command. In the Hadith under discussion, Allah's Messenger ﷺ has forewarned his *ummah* of this mischief and aserted, "In order to guide, I have been given by Allah the Qur'an and with it the commands besides it through *wahy ghayr matluw* and that is as wajib to obey as the Qur'an.

The truth is that those people who reject the Prophet's ﷺ Ahadith as religious evidence wish to get rid of the entire editice of Islamic *Shari'ah*. The Qur'an contains only the fundamental teachings and commands, but the necessary explanation without which they cannot be followed are found in the Prophet's deeds and words which are Ahadith. For example, the command to observe salah is found in the Qur'an, but, how may one offer it? when? how many units at the different times? The answers to these questions are not found in the Qur'an but are provided in the Ahadith alone. Again, the Qur'an commands us to pay *Zakah* but does not say how much and how many times. It is the same with most of the commands in the Qur'an.

In short, denial of Hadith as a religious necessity is a denial of the entire religious setup.That is why the Prophet ﷺ was careful to forewarn the *ummah*. This Hadith is thus the Prophet's ﷺ miracle too in that he foretold about the *fitn* (mischief) of rejection of Hadith by some of his ummah while there was not even a hint of such a thing in his own times and even the times of the *taba'*

tabi'een (successors of the successors of Prophet's ﷺ Companions ؓ.)

(١٨٧٥/٧)عَنْ اَبِىْ رَافِعٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَااُلْفِيَنَّ اَحَدَكُمْ مُتَّكِئًا عَلٰى اَرِيْكَتِهٖ يَاتِيْهِ الْاَمْرُ مِنْ اَمْرِىْ مِمَّا اَمَرْتُ بِهٖ اَوْنَهَيْتُ عَنْهُ فَيَقُوْلُ لَااَدْرِىْ مَاوَجَدْنَاهُ فِىْ كِتَابِ اللّٰهِ اِتَّبَعْنَاهُ

(رواه احمد و ابوداؤد والترمذى وابن ماجه والبيهقى فى دلائل النبوة)

(7/1875) Sayyidina Abu Rafi' ؓ reported that Allah's Messenger ﷺ said, "Let me not see anyone reclining on his couch (arrogantly) when something from me comes to him of what I have commanded to do or disallowed to do, and he says: I know not; what we find in the Qur'an is only what we will follow." (Musnad Ahmad, Sunan Abu Dawood, Jami' Tirmizi, Sunan Ibn Majah, Dala'il un Nabuwah of Bayhaqi.)

Commentary: This Hadith conveys the same message as conveyed by the Hadith of Sayyidina Miqdam ؓ ibn Ma'dikarib. The text of both the Ahadith suggest that the main persons behind the mischief (of rejection of Ahadith) will be people who are well-off by worldly standards and their life-style will be arrogant — a sign that the luxuries of life have caused them to neglect Allah and the Hereafter. May Allah protect us from every kind of mischief and error.

The Prophet's ﷺ Conduct Alone Is the Best Example

(١٨٧٦/٨) عَنْ اَنَسٍ قَالَ جَاءَ ثَلٰثَةُ رَهْطٍ اِلٰى اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْئَلُوْنَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا اُخْبِرُوْا بِهَا كَاَنَّهُمْ تَقَالُّوْهَا فَقَالُوْا اَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدْ غَفَرَاللّٰهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَا تَاَخَّرَ فَقَالَ اَحَدٌ اَمَّا اَنَا فَاُصَلِّى اللَّيْلَ اَبَدًا وَقَالَ الْاٰخَرُ اَنَا اَصُوْمُ النَّهَارَ اَبَدًا وَلَا اُفْطِرُ وَقَالَ الْاٰخَرُ اَنَا اَعْتَزِلُ النِّسَاءَ فَلَا اَتَزَوَّجُ اَبَدًا فَجَاءَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْهِمْ فَقَالَ اَنْتُمُ الَّذِيْنَ قُلْتُمْ كَذَا وَكَذَا؟ اَمَا وَاللّٰهِ اِنِّىْ لَاَخْشَاكُمْ لِلّٰهِ وَاَتْقَاكُمْ لَهٗ لٰكِنِّىْ اَصُوْمُ وَاُفْطِرُ وَاُصَلِّىْ وَاَرْقُدُ وَاَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِىْ فَلَيْسَ مِنِّىْ (رواه البخارى و مسلم)

(8/1876) Sayyidina Anas ﷺ reported that three men (of his Companions ﷺ) came to the wives of the Prophet رضى الله عنهن and asked them to describe his worhisp (like how long he observed salah, fasting, etc.) When they were told of that, (it seemed that) they considered it very little and said to each other, "How do we compare with Allah's Messenger ﷺ. All his sins have been forgiven (as stated in the Qur'an, so he does not need to worship more than he does. But, we are sinners and need to engage in worshp as much as we can)." Thus, one of them resolved to occupy in salah all night always. The second committed himself to fast every day without fail and the third vowed to keep away from women all his life and never to marry any woman. (When the Prophet ﷺ learnt of it,) he went to his three Companions and asked them if they were the ones who had spoken in that way. "Listen! By Allah, I fear Him more than you do and abstain from displeasing Him more than you do, but (in spite of that) my condition is that (I do not always keep fast, but) I observe fasting as I also go without fasting, (I do not engage in salah all night but) I offer salah and also go to sleep and (I have not adopted a life of celibacy,) I marry women and live a married life with them. (This is my way and) if anyone follows a path other than mine then he is not mine."

(Saheeh Bukhari and Saheeh Muslim)

Commentary: Obviously, these three Companions had a wrong notion that total abstinence from the world and its pleasures was the only way to obtain Allah's pleasure and forgiveness in the Hereafter and entry into Paradise. They had imagined that the Prophet ﷺ lived such a life, so, when they learnt the true facts from the Prophet's ﷺ wives رضى الله عنهن, they considered that too paltry but, out of respect and faith, they attributed that to his high rank with Allah. They regarded their own case as common-place and resolved to live a strict ascetic life. The Prophet ﷺ removed their mis-understanding and informed them that he was more fearful of Allah and more worried about the Hereafter than they but he did not spend the whole night in prayer and all his days in fasting and he had wives with whom he spent married life. He said, "This is the pattern of life that I have brought as a Prophet and Messenger from Allah. So anyone who veers from this path and turns his face away is not mine."

To occupy solely in worship, remembrance and glorification of Allah is the condition of the angels, for, Allah has created them in this way. They have no demands of their souls to satisfy and zikr and worship is to them as breath is to us. We are children of Sayyidina Adam ﷺ and we have varied demands on us of our own souls, of eating and drinking. Allah has taught us through His Prophets عليهم السلام that we may worship Him and observe His limits and injunctions as part of our religious obligations, and within those limits, we may also meet our worldly obligations and personal desires and mutual rights. This is a very difficult propositoin but it is also the pattern of the Prophets عليهم السلام and that is the beauty of it! This is why they are more excellent than the angels, and the best of their examples is the exemplary character of the last of Prophets, Sayyidina Muhammad ﷺ.

The Hadith does not mean to suggest that excess of worship is something wrong. It only asserts that the thinking of the three Companions ﷺ was wrong. Their conception was the product of a mistaken mind and against the example of Prophet Muhammad ﷺ. They had not realised that his life was an example for the *ummah* to emulate, as part of the mission of prophethood. Certainly, this conduct of the Prophet ﷺ was superior for him than optional worship. In spite of that, he sometimes stood in worship so long that he had swelling on his feet and if he was reminded that he need not stand that long in worship, he would say:

(Shall I not be a grateful slave?). "اَفَلاَ اَكُوْنَ عَبْدًا شَكُوْرًا"

In the same way, he sometimes fasted for days together without having meals for iftar (breaking fast) and sahri (begining fast) in what was called *sawm wisal* (continuous fasting). In short, it would be wrong to interpret this Hadith of Sayyidina Anas ﷺ and other similar Ahadith to mean that over working oneself in worship was disapproved. Only celibacy and monasticism are not approved and are contrary to the method and teachings of Muhammad ﷺ.

Obeying The Prophet ﷺ Is The Only Way to Salvation

(١٨٧٧/٩) عَنْ جَابِرٍ اَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِىَ اللّٰهُ عَنْهُ اَتَى رَسُوْلَ اللّٰهِ

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِنُسْخَةٍ مِنَ التَّوْرَاةِ فَقَالَ يَارَسُوْلَ اللّٰهِ هٰذِهِ نُسْخَةٌ مِنَ التَّوْرَاةِ، فَسَكَتَ، فَجَعَلَ يَقْرَءُ وَوَجْهُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَغَيَّرُ، فَقَالَ اَبُوْبَكْرٍ ثَكَلَتْكَ الثَّوَاكِلُ مَاتَرٰى مَابِوَجْهِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَنَظَرَ عُمَرُ اِلٰى وَجْهِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَعُوْذُ بِاللّٰهِ مِنْ غَضَبِ اللّٰهِ وَغَضَبِ رَسُوْلِهٖ رَضِيْنَا بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ نَبِيًّا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَوْبَدَالَكُمْ مُوْسٰى فَاتَّبَعْتُمُوْهُ وَتَرَكْتُمُوْنِىْ لَضَلَلْتُمْ عَنْ سَوَاءِ السَّبِيْلِ وَلَوْ كَانَ حَيًّا وَاَدْرَكَ نُبُوَّتِىْ لَاتَّبَعَنِىْ (رواه الدارمى)

(9/1877) Sayyidina Jabir ﷺ ibn Abdullah reported that Sayyidina Umar ﷺ ibn al-Khattab (one day) brought a copy of Torah to the Messenger ﷺ of Allah and said, "O Messenger of Allah! This is a copy of Torah." Allah's Messenger ﷺ said nothing. Sayyidina Umar ﷺ began to read it (to the Prophet ﷺ). The face of Allah's Messanger ﷺ gradually changed colour (but he continued to read without being aware that the Prophet's face was turning red). Sayyidina Abu Bakr ﷺ (who was also present there checked Sayyidina Ummar ﷺ and) said, ثكلتک الثواكل "Do you not observe the Messenger's face?" So, he looked up at his face and said, "I seek refuge in Allah from His wrath and His Messenger's wrath! We are pleased with Allah (with our heart and soul) as our Lord, with Islam as our religion, and with Muhammad as our Prophet and Messenger." Allah's Messenger ﷺ then said, "By Him Who holds Muhammad's life in His Hand, if (Allah's Messenger) Musa were to come before you (in this world) and you were to desert me and follow him then you would go astray from the Right Path into error. And (listen!), if (Allah's Prophet) Musa were alive in the times of my prophethood then he too would have followed me (annd abided by my *Shari'ah*)." (Musnad Darami)

Commentary: The words نسخة من التوراة mean a portion or few pages of the Arabic translation of Torah. The words of Sayyidina Abu Bakr ﷺ when calling Sayyidina Umar's ﷺ attention to the Prophet's ﷺ anger ثكلت الثواكل mean literally "May those who weep, weep over you!" When these words are spoken at the time of anger, they only expreess anger and do not convey the literal meaning.

There are such idioms in every language. In urdu, for istance, mothers call their children *mu'aa* when they are angry. Although it means the dead, it only is an expression of anger.

The Prophet's ﷺ anger stemmed from the possibility of doubt that even though the Qur'an was there and the last of Prophets ﷺ was the guide, Torah or any other ancient Scripture was sought for guidance. The fact, however, was that the Qur'an and the teachings of Muhammad ﷺ had done away with the need of anything else to gain Divine awareness and guidance. Those portions of the earlier scriptures that were of a perpetual nature for mankind were preserved in the Qur'an too:

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ (المائده ٥:٤٨)

{Confirming that which was before it of the Book, and a guardian there of} (al-Ma'idah, 5:48)

This is the attribute of the Qur'an. Besides, the era of Torah and other earlier Scruptures was over. With the revelation of the Qur'an and commisioning of Prophet Muhammad ﷺ salvation and pleasure of Allah can be had only through them. It was to this fact that the Prophet ﷺ referred when he said on oath that even if Sayyidina Musa عليه السلام to whom the Torah was revealed were alive and people followed him instead of Prophet Muhammad ﷺ then they would not be on right-guidance but on error, and, in fact, Sayyidina Musa عليه السلام, too, would have followed the Prophet ﷺ if he were alive in the Prophet's ﷺ times as one of his *ummah*.

Sayyidina Umar رضي الله عنه was one the closest of the Prophet's ﷺ Companions رضي الله عنهم. Hence, even this minor slip from him displeased the Prophet ﷺ.

(١٠/١٨٧٨)عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ اَهْلُ الْكِتَابِ يَقْرَؤُنَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ وَيُفَسِّرُوْنَهَا بِالْعَرَبِيَّةِ لِاَهْلِ الْاَسْلَامِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُصَدِّقُوْا اَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوْهُمْ وَقُوْلُوْ اٰمَنَّا بِاللّٰهِ وَمَا اُنْزِلَ اِلَيْنَا الْاٰيَة

(رواه البخارى)

(10/1878) Sayyidina Abu Hurayrah رضي الله عنه reported that the people of the Book used to recite the Torah in Hebrew but explained it to the Muslims in Arabic. So, the Prophet ﷺ instructed (the Muslims) that they should neither confirm nor reject the People

of the Book (when they related anything from the Torah), but they may say only (as per Allah's guidance, what the Qur'an says):

{We believe in Allah, and that which has been revealed to us and that which was revealed to Ibrahim, and Ismail, and Ishaq, and Yaqub, and the tribes (their descendants), and that which Musa and Isa were given, and that which (all the other) Prophets were given from their Lord; we differentiate not between any of them, and to Him we submit in Islam}
(al-Baqara, 2:136)

اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَا اُنْزِلَ اِلٰىٓ اِبْرَاهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَمَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ لَانُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ وَنَحْنُ لَهٗ مُسْلِمُوْنَ O
(سورة البقره آية ١٢٦)

Commentary: The truth is that there had been some interpolation in Torah and Injeel. Therefore, the Prophet ﷺ said that neither should they be believed nor rejected. Rather, the Muslims should believe and declare before other people that they believed in all the Prophets of Allah and the revelations that those Prophets had received and that they did not differentiate between any of the Prophets. They should assert that they were slaves of Allah who followed His Commands and it was one of His Commands that they should abide by the Qur'an and the Last Prophet ﷺ to whom it was revealed. Just as it is a Command of Allah, so too it is commonsense that they should believe in all His Prophets and Books, but they should obey the Prophet and Messenger who has come to them and abide by his *Shari'ah*.

(١١/١٨٧٩)عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍوقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيَاتِيَنَّ عَلٰى اُمَّتِيْ كَمَا اَتٰى عَلٰى بَنِيْ اِسْرَائِيْلَ حَذْوَالنَّعْلِ بِالنَّعْلِ، حَتّٰى اِنْ كَانَ مِنْهُمْ مَنْ اَتٰى اُمَّهٗ عَلَانِيَةً لَكَانَ فِيْ اُمَّتِيْ مَنْ يَّصْنَعُ ذَالِكَ، وَاِنَّ بَنِيْ اِسْرَائِيْلَ تَفَرَّقَتْ عَلٰى ثِنْتَيْنِ وَسَبْعِيْنَ مِلَّةً وَتَفْتَرِقُ اُمَّتِيْ عَلٰى ثَلٰثٍ وَّسَبْعِيْنَ مِلَّةً، كُلُّهُمْ فِي النَّارِ اِلَّا مِلَّةً وَاحِدَةً، قَالُوْا مَنْ هِيَ يَارَسُوْلَ اللّٰهِ؟ قَالَ مَا اَنَا عَلَيْهِ وَاَصْحَابِيْ
(رواه الترمذی)

(11/1879) Sayyidina Abdullah ibn Amr ibn al-Aas reported that Allah's Messenger said, "The same evils that had infected the Banu Isra'il will infect my *ummah* — evil for evil — to such an extent that if anyone among the Bnu Isra'il had intercourse with his mother openly then there would be someone in my *ummah* who would perpetrate the same sin. And, the Banu Isra'il were divided into seventy-two sects which my *ummah* will divide into seventy-three sects. And all of them will belong to Hell except one sect (which will belong to Paradise)." The Companions asked him to identify the sect and he said, "The one that will follow the path on which I walk and my Companions walk." (Jami' Tirmizi)

(There is a Hadith of similar context in Musnad Ahmad and Sunan Abu Dawood reported by Sayyidina Mu'awiyah.)

Commentary: The Prophet has not merely foretold something in this Hadith, rather, he has struck a cautionary note for the *ummah*. Everyone of his ummah must ensure that he observes the same beliefs and ideology and path which the Prophet taught and his Companions observed. Only they will get salvation and an assurance to enter Paradise.

This group has distinguished itself with the identification Ahl us-sunnah wa al-Jama'ah (those who are attached to Allah's Messenger and the company of his Companions. As for the other seventy-two sects about whom the Hadith says كلهم فى النار (all of them will be in the Fire), we cannot pinpoint them exactly but they are those whose religious thought and belief differs from ما انا عليه واصحابى (That on which I am and my Companions are). We can, however, give the example of the *zaydiyah*, *Mu'tazaliyah*, *Juhayniyah* and the rejectors of Hadith and the *mubtadiyeen* whose mischief has not gone to the limits of disbelief.

It is also worth considering here that those people who are absolutely outside the folds of Islam are, therefore, also not included in the seventy-two sects of the *ummah*. These are the ancient ones who believed in *Musaylmah Kazzab*, the false Prophet and, in our times, the *Qadyanis*. The seventy-two sects though they are within the *ummah* yet they have diverted from the Prophet's and his Companion's path (ما انا عليه واصحابى) and have adopted an

adulterated form of belief. Nevertheless they have not rejected anything of the basic necessities of religion and have not believed in anything that could throw them out of the sphere of Islam (so they continue to be within Islam)

The saying كلهم فى النار (all of them will be in the Fire) describes their fate because they corrupted their belief and went into error. They become liable to go to Hell because of that. As for the seventy-third sect following the Prophet's and his Companion's path they are described as people of Paradise. They will deserve to go there because of their belief and steadfastness.

Nevertheless, the division into sects to which the Hadith refers does not concern performance of pious deeds and evil actions. Division into sects is based on beliefs and thought. The righteous deeds deserve reward and evil calls for punishment, but this Hadith does not deal with that subject.

Attachment to Sunnah During Turmoil

(١٨٨٠/١٢)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُتَمَسِّكُ بِسُنَّتِىْ عِنْدَ فَسَادِ اُمَّتِىْ لَهٗ اَجْرُ شَهِيْدٍ (رواه الطبرانى فى الاوسط)

(12/1880) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "One who holds fast to my sunnah in times of corruption among my *ummah*, will get the reward of a martyr." (Mu'jam Awsat by Tabarani)

Commentary: We learnt from the forgoing Hadith of Sayyidina Abdullah ibn Amr ﷺ and other numerable Ahadith that it was disclosed to the Prophet ﷺ that his *ummah* too will come in the grip of corruption like the earlier peoples and there will be times when depravity and indecency will become common. Most of the people will follow the devil and foresake the Prophet's guidance. Obviously, it will call for a strong will to stick to the Prophet's sunnah in such an atmosphere of corruption. Thus who adhere to the sunnah will face a very difficult time and have to make a lot of sacrifice. These resolute, pious people are given glad tidings in the Hadith of Sayyidina Abu Hurayrah ﷺ. They will be raised to the rank of martyrs and get reward commensurate with that rank.

It must be borne in mind here that we use the word *sunnah* in a very special and limited sense. But, in the Hadith, the word *sunnah* means the Prophet's practice and his guidance. And it includes belief, the fard obligations and the wajib obligations.

Observation: The Hadith in Mishkat al-Masabeeh quotes Sayyidina Abu Hurayrah in these words:

مَنْ تَمَسَّكَ بِسُنَّتِيْ عِنْدَ فَسَادِ اُمَّتِيْ فَلَهٗ اَجْرُ مِأَةِ شَهِيْدٍ

(the words 'reward of a martyr' are replaced by 'reward of a hundred martyrs'). However, no authority has been quoted. So, the Hadith of Mu'ajam Awsat Tabarani seems more reliable. But Allah knows best.

Effort to Revive Sunnah & Reform The Ummah:

(١٣/١٨٨١) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحْيٰى سُنَّةً مِنْ سُنَّتِيْ اُمِيْتَتْ بَعْدِيْ فَقَدْ اَحَبَّنِيْ وَمَنْ اَحَبَّنِيْ كَانَ مَعِيَ (رواه الترمذى)

(13/1881) Sayyidina Ali ﷺ reported that Allah's Messenger ﷺ said, "He who revives one of my sunnah after it had been forgotten after my death has, indeed, loved me. And, he who loves me will be with me." (Tirmizi)

Commentary: As long as a sunnah of the Prophet ﷺ is observed and it is common, it is said to be alive. But, if it is not observed and unknown commonly then it is said to have been put out of existence. Then, if a faithful person of the *ummah* struggles to revive it and make it common again then the Prophet ﷺ has said about such a man that he loves him and has fulfilled the right of love, and, in the Hereafter, he will be with the Prophet ﷺ as a friend.

(١٤/١٨٨٢) عَنْ بَلَالِ بْنِ الْحَارِثِ الْمُزَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحْيٰى سُنَّةً مِنْ سُنَّتِيْ قَدْ اُمِيْتَتْ بَعْدِيْ كَانَ لَهٗ مِنَ الْاَجْرِ مِثْلُ اُجُوْرِ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ اَنْ يُّنْقَصَ مِنْ اُجُوْرِهِمْ شَيْئًا (رواه الترمذى)

(14/1882) Sayyidina Bilal ﷺ ibn al-Harith Muzaniyyi reported that Allah's Messenger ﷺ said, "If anyone revives one of my sunnah which had been made extinct after my death then he will

get a reward equal to the reward of all those people who will put it into practice without anything being deducted from their reward." (Jami' Tirmizi)

Commentary: Let us try to understand this Hadith through an example. Suppose, Muslims of some place had stopped paying *zakah*, or made it a practice to deny daughters share from their father's legacy. Then, a man of Allah reformed them and revived the practice and *zakah* began to be paid and daughters were given their inheritance according to *Shari'ah.* Then, the reward that will acrue to each man who observes these practices will be added up and a reward equal to the sum will be given to the person who revived the practice. This reward will be a special blessing from Allah and nothing whatsoever will be deducted from the reward of the performers of the deeds. Let us see a practicle example of our own times. The Prophet ﷺ had drawn a programme whereby every Muslim should acquire necessary know-how of religion — whether he is young or old, rich or poor, literate or illetrate. He should then follow religion and, according to his own condition and ability, encourage other people to do the same. However, with the vicissitudes of time and some historical factors this programme faded into oblivion. The result was that a very limited number of sincere ulama and men of religion were the only ones who cared for religion. Then a sincere slave of Allah of our times and faithful member of the Prophet's ﷺ *ummah* revived the programme of working for religion among the masses. He struggles hard for that and devoted his entire life for that. The result is before our eyes. (The 14th century of Hijri has ended and 15th begun.) In different countries of the world, different levels of Muslims — hundreds of thousands in numbers — who had no close relationship with Islam neither on the theoritical side nor the practical side and had no moment of thought for the Hereafter, suddenly have only the Hereafter before them. They try to make their own lives according to the Commands of Allah and His Messenger and to bring other people to the same fold. They make sacrifice in this path and endure hardship. Without doubt this is a great example of revival of sunnah. May Allah approve of it and may effuse guuidance among the *ummah* through this, and then among all mankind

"وَمَا ذَالِکَ عَلَى اللّٰهِ بِعَزِيْزٍ".

(١٨٨٣/١٥) عَنْ عَمْرِو بْنِ عَوْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الدِّيْنَ بَدَأَ غَرِيْبًا وَسَيَعُوْدُ كَمَا بَدَأَ فَطُوْبىٰ لِلْغُرَبَاءِ وَهُمُ الَّذِيْنَ يُصْلِحُوْنَ مَا اَفْسَدَ النَّاسُ مِنْ بَعْدِىْ مِنْ سُنَّتِىْ (رواه الترمذى)

(15/1883) Sayyidina Amr ibn Awf ﷺ reported that Allah's Messenger ﷺ said, "Religion (Islam) began as a stranger. And (a time will come when), it will return to that condition as it had begun. So, may the *ghuraba* be happy. They are those who will rectify the corruption and diorder that the people will create after me in my *sunnah*." (Jami Tirmizi)

Commentary: The word *gharib* (pl. ghuraba) means allien, a stranger who has no one to look after him.

The meaning of the Prophet's ﷺ saying is that when Islam was first introduced to the people and, on the Command of Allah, the Prophet ﷺ presented it to the people of Makkah, its tenets, its deeds and its way of life were strange and allien for the people. It was like a stranger in a new country who had no one knowing him. Then the tables were turned gradually until the people of Madinah embraced it together and soon it spread all over the Arabian peninsulla. Other countries of the world also welcomed it. However, as we have stated earlier Allah had disclosed to His Messenger that just as other people were overtaken by a decline, his ummah too will face a decline. Most of them will adopt evil, misleading ways and wrong customs. The original form which the Prophet had preached will remain among very few people and it will again revert to its initial condition a stranger in foreign land. The Prophet ﷺ has forewarned to *ummah* of the difficult times to come and has said that the faithful men of his *ummah* who retain the original Islam and try to rectify the wrong deserve praise. He has called them غربا (ghuraba).

Doubtless, this Hadith aptly described the condition of those who call themselves Muslims in our times. A large majority of the *ummah* is unaware of the basic teachings of religion. They are involved in clear polytheism, like grave worship. They neglect the basic duties like salah and *zakah* and do not distinguish between

lawful and unlawful in their diurnal dealings. There are very few people who refrain for Allah's sake from false cases and false witnessing. A large number of ulama and righteous men have succembed to selfishness and love of wealth. We can count all the evils that were found among the Jew and Christian priests and monks which brought the curse of Allah on them. At such a time of mischief and corruption those sincere people who adhere to the original Islam and keep to the Prophet's guidance and *sunnah* and constantly worry about correcting the wrong in the *ummah* deserve praise and glad tidings. May Allah enable me and the readers to join that group of commendable people.

"اَللّٰهُمَّ اجْعَلْنَا مِنْهُمْ وَاحْشُرْنَا فِيْ زُمْرَتِهِمْ"

(O Allah, cause us to be among them and raise us in their group)

Prophet's Personal Opinion In Worldly Matters

The Commands that Allah's Prophets give in their capacity as Prophet or Messenger are *wajib ul-Ita'at* (obligatory to obey) whether they concern rights of Allah or rights of the creatures, worship or mutual dealings, manners or social conduct — any department of life. Sometimes, however, they did give their personal opinion on matters concerning the world only. The Prophet ﷺ has himself made it clear that such suggestions are not obligatory to obey. In fact, it is not necessary that such opinions should be correct always. There may be a mistake. The Next Hadith says the same thing.

(١٨٨٤/١٦)عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قَدِمَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَهُمْ يَأْبِرُوْنَ النَّخْلَ فَقَالَ مَاتَصْنَعُوْنَ؟ قَالُوْا كُنَّا نَصْنَعُه، قَالَ لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوْا لَكَانَ خَيْرًا فَتَرَكُوْهُ فَنَقَصَتْ فَذَكَرُوْا ذَالِكَ لَه، فَقَالَ اِنَّمَا اَنَا بَشَرٌ اِذَا اَمَرْتُكُمْ بِشَيْئٍ مِنْ دِيْنِكُمْ فَخُذُوْهُ وَاِذَا اَمَرْتُكُمْ بِشَيْئٍ مِنْ رَاىٍ فَاِنَّمَا اَنَا بَشَرٌ (رواه مسلم)

(16/1884) Sayyidina Rafi' ؓ ibn Khadeej reported that Allah's Messenger ﷺ (when he migrated to Madinah) found out that the people grafted the date-palm trees. He enquired, "What is it

that you do? (why do you do?)" They submitted, "We have been doing it all along." He said, "It may be good for you perhaps, if you do not do it." So they stopped the practice, but the yield declined. Then they reported that to the Prophet ﷺ and he said, "I am but a human being. So, when I command you concerning something about religion, make it a point to obey (and act on it) but if I tell you anything as a personal opinion then I am a human being," (Muslim)

Commentary: Madinah was a centre of date production (as it is today too). When he performed the *hijrah* and came to Madinah, the Prophet ﷺ found that the Madinans combined the male tree of dates with the female in a particular way. This was called *Taabeer*. Date was not grown in Makkah or anywhere around it. So, this practice was a new thing for the Prophet ﷺ. He asked them why they did that but they could not give the wisdom behind their practice other than that they had been doing it all along, and their fore fathers had been doing it. The Prophet ﷺ took it as a wasteful practice of *jahiliyah* and suggested that if they gave it up they might find it better. They obeyed the Prophet ﷺ and abandoned the *Taabeer* but the result was a low produce. They mentioned that to the Prophet ﷺ and he said:

إِنَّمَا اَنَا بَشَرٌ إِذَا اَمَرْتُكُمْ بِشَيْءٍ مِنْ دِيْنِكُمْ فَخُذُوْهُ وَإِذَا اَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيٍ فَإِنَّمَا اَنَا بَشَرٌ

"(I am but a human being......) Everything I say is not a religious guidance or based on *wahy* (revelation) but it is from a mortal. When I command you on a religious matter that becomes obligatory for you to obey but when I give you an opinion on worldly matters that is an opinion from a human being and may be mistaken. What I had said about *Taabeer* was my personal opinion and personal suggestion."

The fact is that Allah has placed certain peculiarities in different things and only He knows about that. Although, He had put the power to increase production in *Taabeer* yet He had not taught His Messenger ﷺ about that because that was not necessary, for, he had not come to teach gardening but to give guidance leading to Allah's pleasure and Paradise. He was given that knowledge.

This Hadith tells us also that it is wrong to hold and believe that Allah's Messenger ﷺ had knowledge of everything of the world. Those who imagine that he had such knowledge are unaware of the high station of the Prophet ﷺ.

With this Hadith the *Kitab ul-I'tisam bil Kitab wa as sunnah* is complete.

INVITATION TO PIETY
Enjoining What is Good and Forbidding What is Evil

The Prophets عليهم السلام are sent sent by Allah only that they may invite His slaves to piety and, virtue and to guide them to approved deeds and manners and to prevent and save them from every kind of evil. Thus, those slaves will be worthy of Allah's mercy and pleasure in the Hereafter and be safe from His wrath. This mission is entitled in the words of the above caption.

With the termination of the office of prophethood on the death of Sayyidina Muhammad ﷺ, the responsibility of carrying on the mission rests on the shoulders of his *ummah* till the Last Day. The Qur'an says:

{And let there be of you a community who invite to goodness, and enjoin what is right and forbid what is wrong. And those — they are the prosperers.} (Aal Imran, 3:104)

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَاُولٰئِكَ هُمُ الْمُفْلِحُوْنَ O (آل عمران٣: ١٠٤)

{You (O Believers) are the best community raised up for mankind; you enjoin what is right, and forbid what is wrong, and you believe in Allah}

(Aal-Imran, 3:110)

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ.

(آل عمران ٣: ١١٠)

The entire responsibility for the mission of the Prophet ﷺ rests with the *ummah* for ever now. He has disclosed to us that those people who discharge this responsibility faithfully are entitled to great blessing. Those that are lethargic in this regard wrong themselves and will suffer terrible consequences. Let us read the following Ahadith in the light of this preamble.

Reward For Invitation to Good

(١٨٨٥/١٧)عَنْ اَبِىْ مَسْعُوْدِالْاَنْصَارِىِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ دَلَّ عَلٰى خَيْرٍ فَلَهٗ مِثْلُ اَجْرِ فَاعِلِهٖ...... (رواه مسلم)

(17/1885) Sayyidina Abu Mas'ood ﷺ al-Ansari reported that Allah's Messenger ﷺ said, "He who leads (anyone) to a pious task will get a reward equal to the reward of the person who does that pious work.." (Saheeh Muslim)

Commentary: Le us explain this Hadith through the example of a man who does not observe salah. Your efforts induced him to resume this obligation as also recital of Qur'an and remembrance of Allah (*Zikr*) which too he had been neglecting. He also began to pay zakah which he had hither to avoided. Now, whatever reward he will get in the Hereafter for his observance of these things during jhis life, Allah will bestow as much reward as a prize to you (in terms of the tidings of this Hadith) because of your tableegh (propagation) which prompted him to piety. The fact is that whatever reward one can earn through Tableegh cannot be matched through any other effort. In the terminology of religious elders this is the *tareeq nabuwat* (emulation of prophethood) provided it is done purely for Allah's sake and only for His pleasure.

(١٨٨٦/١٨)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ دَعٰى اِلٰى هُدًى كَانَ لَهٗ مِثْلُ اُجُوْرِ مَنْ تَبِعَهٗ لَايَنْقُصُ ذَالِكَ مِنْ اُجُوْرِهِمْ شَيْئًا وَمَنْ دَعٰى اِلٰى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْاِثْمِ مِثْلُ اٰثَامِ مَنْ تَبِعَهٗ لَايَنْقُصُ ذَالِكَ مِنْ اٰثَامِهِمْ شَيْئًا (رواه مسلم)

(18/1886) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "If anyone invites (people) to the path of piety then he will get a reward equal to the reward earned by all those people who listened to him and walked on the pious path and performed the pious deed, and, because of that, nothing will be deducted from their reward. (And in the same way,) if anyone leads (people) to the wrong path (and bad deeds) then he will have the sin equal to the accumulated sin of all those people who prepetrate the bad deed and follow the wrong path on his lead, and, because of that, nothing will be reduced from the sin

(and punishment) of those people." (Saheeh Muslim)

Commentary: This Hadith not only conveys glad tidings to the inviters to Truth but also warns those who invite others to wickedness. The truth is that the forturnate people who are enabled to invite others to the right guidance are the servants of the mission of the Prophet ﷺ and, in fact, all the Prophets عليهم السلام and they are soldiers of their armies. As for the unfortunate who invite to the wrong path and evil deeds, they are agents of the devil and men of his army. Their fate is spelled out in the Hadith.

(١٨٨٧/١٩)عَنْ اَبِىْ رَافِعٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يَّهْدِىَ اللّٰهُ عَلٰى يَدَيْكَ رَجُلاً، خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرُبَتْ.

(رواه الطبرانى فى الكبير)

(19/1887) Sayyidina Abu Rafi ؓ reported that Allah's Messenger ﷺ said, "That Allah should guide anyone at your hands is better for you than everything on which the sun rises and sets." (Tabarani in Mu'jam al-Kabeer)

Commentary: Obviously, there is no portion of the world on which the sun does not rise or set. Thus, the Hadith implies that if Allah guides even one man through your effort then it is better and more beneficial for you than that you get all the world from east to west. May Allah cause us to have faith in these sayings and conduct ourselves accordingly.

Encouragement To Command Virtue & Forbid Evil & Warning Against Lethargy

(١٨٨٨/٢٠)عَنْ حُذَيْفَةَ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَتَأْمُرُنَّ بِالْمَعْرُوْفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ اَوْ لَيُوْشِكَنَّ اللّٰهُ اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ عِنْدِهٖ ثُمَّ لَتَدْعُنَّهٗ وَلَا يُسْتَجَابُ لَكُمْ. (رواه الترمذى)

(20/1888) Sayyidina Huzayfah ؓ reported that the Prophet ﷺ said, (O Believers!) By Him Who has my life in His Hands, it is incumbent upon you that you should enjoin what is virtuous and that you should forbid what is evil (that is, urge other people to do pious things and guide them to piety, and prevent them from doing evil and bad deeds) otherwise (because of your slackness

in this regard) Allah will send His punishment on you. Then you will pray to him but your prayer will not be accepted."

(Jami' Tirmizi)

Commentary: The Prophet ﷺ has said in very clear words that if his people neglect their duty to enjoin the pious and forbid the evil then Allah will cuase them to suffer trials and punishment. Then if they supplicate Him to ward off the punishment, their supplication will not be accepted.

In my humble view, there is no doubt that the plight of the *ummah* for many past centuries during which they have experienced trials and punushment and the prayers of their righteous men are unanswered is mostly due to the near suspension of the responsibility imposed upon them by the Prophet ﷺ on Allah's Command. The responsibility concerns the carrying of the programme he had initiated and entrusted his *ummah* with — to command the right and forbid the evil. The proportion of those who carry out this mission is not even one to every one thousand Muslims.

(١٨٨٩/٢١) عَنْ اَبِىْ بَكْرِ نِ الصِّدِّيْقِ اِنَّكُمْ تَقْرَؤُنَ هٰذِهِ الْاٰيَةَ "يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَايَضُرُّكُمْ مَّنْ ضَلَّ اِذَااهْتَدَيْتُمْ" فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ النَّاسَ اِذَا رَأَوْ مُنْكَرًا فَلَمْ يُغَيِّرُوا يُوْشِكُ اَنْ يَّعُمَّهُمُ اللّٰهُ بِعِقَابِهٖ. (رواه ابن ماجه والترمذى)

(21/1889) Sayyidina Abu Bakr Siddiq رضي الله عنه said: You recite the verse

"يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَايَضُرُّكُمْ مَنْ ضَلَّ اِذَااهْتَدَيْتُمْ"

(المائده ٥:١٠٥)

{O you who believe! Guard your own souls. He who has gone astray cannot harm you if you are rightly guided} (5:105)

(He referred to this verse and went on to say that no one should misinterpret this verse, for,) I had heard Allah's Messenger ﷺ say, "When people (become so wicked that when they) see the *Shari'ah* being violated they do nothing to correct it then there is the risk that Allah would soon take them to task for that."

(Sunan Ibn Majah, Jami' Tirmizi)

Commentary: This is the 105th verse of al-Ma'idah that Sayyidina

Abu Bakr ﷺ has quoted. The apparent meaning of this verse may perhaps be misinterpreted by some people to believe that their responsibility ceased after putting themselves on the correct path and that they have no responsibility to guide other people.

Sayyidina Abu Bakr ﷺ dispelled this misconception when he asserted that he had heard the Prophet ﷺ say that when people become so indifferent as to look the other way when Allah's and His Messenger's commands are violated then they might soon face Allah's punishment.

In the light of this Hadith and other Ahadith and text of the Qur'an, the above verse of al-Ma'idah would be interpreted to mean: O believers! when you are on guidance, obeying Allah and His Messenger (Which includes enjoining the right and forbidding the wrong and working within your capacity to reform and guide Allah's slaves) then you are not responsible for those ungodly people who do not pay heed to you and continue in their wrong ways.

(The Hadith of Sayyidina Abu Sa'eed al-Khudri ﷺ "مَنْ رَاىٰ مِنكُمْ مُنكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ ...... الحديث" "He among you who sees a wrong done must correct it with his hand...... to the end," has been recorded in *Kitab ul-Eeman* of *Ma'riful Hadith.* Its message is that if anyone sees the *Sha'riah* being violated then if he can he must stop it by force. But, if he cannot then he must give an oral advice and a piece of mind. If he does not have even that much strength then he must consider it evil in his heart and have a disliking for it in his heart.

(١٨٩٠/٢٢)عَنْ جَرِيْرِبْنِ عَبْدِاللّٰهِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَامِنْ رَجُلٍ يَكُوْنُ فِىْ قَوْمٍ يُعْمَلُ فِيْهِمْ بِالْمَعَاصِىْ يَقْدِرُوْنَ عَلىٰ اَنْ يُّغَيِّرُوْا عَلَيْهِ وَلَايُغَيِّرُوْنَ اِلَّا اَصَابَهُمُ اللّٰهُ بِعِقَابٍ قَبْلَ اَنْ يَمُوْتُوْا

(رواه ابو داؤد وابن ماجه)

(22/1890) Sayyidina Jarir ﷺ ibn Abdullah reported that he heard Allah's Messenger ﷺ say, "If a man among a people commits deeds that are sinful and contrary to *Shari'ah* and those people possess power to correct him but do not correct him (and let him alone as he is) then Allah will involve them in some punishment before they die." (Sunan Abu Dawood, Sunan Ibn Majah)

Commentary: If anyone has the ability to reform and guide the erring one but he does not try that and remains listless then he is committing a sin for which Allah may punish him before the Hereafter in this very life. "اللهم اغفرلنا وارحمنا ولا تعذبنا!" (O Allah, forgive us, and have mercy on us, and do not punish us.)

(١٨٩١/٢٣)عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْحَى اللّٰهُ عَزَّوَجَلَّ اِلٰى جِبْرَئِيْلَ عَلَيْهِ السَّلَامُ اَن اقْلِبْ مَدِيْنَةَ كَذَا وَكَذَا بِاَهْلِهَا، فَقَالَ يَارَبِّ اِنَّ فِيْهِمْ عَبْدُكَ فُلَاناً لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ، قَالَ تَعَالٰى اَقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَاِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْفِيَّ سَاعَةً قَطُّ. (رواه البيهقى فى شعب الايمان)

(23/1891) Sayyidina Jabir ﷺ reported that Allah's Messenger ﷺ said that Allah Commanded Jibreel ﷺ to uproot a certain settlement with all its inhabitants. He submitted, "O Allah! There lives in that place Your so-and-so slave who has never disobeyed You even for the time it takes an eye to flicker." Allah Commanded him to turn over that settlement on that slave and the other inhabitants, for, "Never for a moment, too, did this slave's face change colour for My sake."(Sha'b al-Eeman,by Bayhaqi)

Commentary: There was a place whose dwellers were sinful, on the whole and they did such disobedient deeds as invited Allah's wrath on them. There was, however, a slave who was very obedient to Allah and never committed a sin but at the same time he never felt bad about the evil deeds of other people in the locality and his forehead never showed wrinkles over their wicked conduct. In the sight of Allah, this too was a crime of equal intensity to warrant for him the same punishment.

(١٨٩٢/٢٤)عَنِ الْعُرْسِ بْنِ عَمِيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا عُمِلَتِ الْخَطِيْئَةُ فِي الْاَرْضِ مَنْ شَهِدَهَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا وَمَنْ غَابَ عَنْهَا فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا (رواه ابو داؤد)

(24/1892) Sayyidina Urs ﷺ ibn Amirah has reported that the Prophet ﷺ said, "If sin is committed on a land and the people who live there disapprove of it then (in the sight of Allah) they are like those who are not present there (which means that they will not be taken to task for the sin). And, as for those people

who do not live there but they approve of the sin, they are like those who were present there (and partners in sin)."

Commentary: When read with the other Ahadith of this chapter, the Prophet's ﷺ saying would mean that no blame would attach on those who dispapprove disobedience to Allah's and His Messenger's commands and try their best to prevent the disobedience and correct it. or, atleast, entertain a deep revulsion to it in their heart; it does not matter if their disapproval and attempts do not bear fruit. They will not be questioned even if the evil persists. (Insha Allah, they will be rewarded!) And, as for those who do not feel repelled at the violation of *Shari'ah* then, even if they are not at the place of disobedience, they are wrong-doers and partners in sin. May Allah cause us to examine ourselves in the light of these sayings of the Prophet ﷺ.

(١٨٩٣/٢٥) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُدْهِنِ فِيْ حُدُوْدِ اللّٰهِ وَالْوَاقِعُ فِيْهَا مَثَلُ قَوْمٍ اِسْتَهَمُوْا سَفِيْنَةً فَصَارَ بَعْضُهُمْ فِيْ اَسْفَلِهَا وَصَارَبَعْضُهُمْ فِيْ اَعْلَاهَا فَكَانَ الَّذِىْ فِيْ اَسْفَلِهَا يَمُرُّ بِالْمَاءِ عَلَى الَّذِيْنَ فِيْ اَعْلَاهَا، فَتَاَذَّوْا بِهٖ فَاَخَذَ فَاسًا فَجَعَلَ يَنْقُرُ اَسْفَلَ السَّفِيْنَةِ فَاَتَوْهُ فَقَالُوْا مَالَكَ؟ قَالَ تَاَذَّيْتُمْ بِىْ وَلَابُدَّلِىْ مِنَ الْمَاءِ، فَاِنْ اَخَذُوْا عَلٰى يَدَيْهِ نَجَّوْهُ وَنَجَّوْااَنْفُسَهُمْ وَاِنْ تَرَكُوْهُ اَهْلَكُوْهُ وَاَهْلَكُوْا اَنْفُسَهُمْ. (رواه البخارى)

(25/1893) Sayyidina Nu'man ﷺ ibn Bashir reported that Allah's Messenger ﷺ said, "The example of those people who show flexibility in regard to Allah's limits and commands concerning them (and do not enforce checks on violation) and of those people who violate the limits of Allah and disobey His Commands is like the example of a group of people who draw mutual lots and board a ship. Some of them got to occupy the lower deck while others got the upper deck. So, one of the lower deck passed through those on the upper deck while he carried water whereby they experienced inconvenience (and expressed their displeasure). So, the man of the lower deck took a hammer and began of bore a hole in the bottom of the ship (so that he could fetch water directly from the sea without going up). Those in the upper deck came to him and asked what is wrong with

you? He said: You find (my coming and going for water) inconvenient to you (and you showed anger) but water is indispensible (for life. I bore the hole to fetch water." Allah's Messenger ﷺ) said, "If the shipmates hold his hand (and prevent him from boring the hole) then they will save him from destruction and themselves too. But, if they leave him to do what he does then they will consign him to death and themselves too. (All of them will drown)."

Commentary: Necessary explanation has been provided within brackets in the translation. It is very easy to understand Hadith. It discloses that the piety of the pious will not help them when Allah's punishment descends on a wrong-doing people if the pious do not preach to them. In this regard, the Qur'an also says:

"واتقوا فتنة لاتصيبن الذين ظلموا منكم خاصة واعلموا ان الله شديد العقاب"O (الانفال ٨: ٢٥)

{And fear the trial which shall not afflict in particular the evil doers alone among you. And know that Allah is severe in retribution} (al-Anfal, 8:25)

Conditions In Which Responsibility To Preach is Waived

(١٨٩٤/٢٦) عن ابى ثعلبة الخشنى فى قوله تعالىٰ "ياايها الذين امنوا عليكم انفسكم لايضركم من ضل اذااهتديتم" قال اما والله سألت عنها خبيرا، سألت عنها رسول الله صلى الله عليه وسلم فقال بل ائتمروا بالمعروف وتناهوا عن المنكر حتىٰ اذا رأيت شحا مطاعا وهوى متبعا ودنيا مؤثرة واعجاب كل ذى رأى برايه فعليك بخاصة نفسك ودع العوام فان من ورائكم ايامًا الصبر فيهن مثل القبض على الجمر، للعامل فيهن مثل اجر خمسين رجلا يعملون مثل عملكم (رواه الترمذى)

(26/1894) Sayyidina Abu Tha'labah رضي الله عنه al-Khushani reported about Allah's words:

"ياايها الذين امنوا عليكم انفسكم لايضركم من ضل اذااهتديتم" (المائدة ٥:١٠٥)[1]

❶. Translation is found in Hadith No. 33

that (in response to a man's question) he said that he had asked about this verse to that being who was best aware (of its meaning, message and Allah's Command), the Messenger ﷺ of Allah. So he said, "(Do not misinterpret this verse) Rather, stick to enjoining that which is right and forbidding that which is wrong till you see that the temptation to stinginess and amassing wealth is predominant and (instead of Allah's and His Messenger's commands) personal desires are obeyed, and (the Hereafter is forgotten and) only this life is made the ambition, and, everyone is slave to this own opinion and self projection. At such a time, worry about yourself and leave aside the masses (to Allah) because, after that, such a time will also come that (Keeping to religion and following *Shari'ah*) with patience and stead-fastness will be (as difficult) as to pick up burning charcoal. In those days, those who abide by *Shari'ah* will earn a reward equal to the reward of fifty men who perform deeds as you do." (Jami' Tirmizi)

Commentary: Abu Umayyah Sha'bani رحمة الله عليه, a *Tabi'ee*, had asked Sayyidina Abu Tha'labah Khushani رضي الله عنه about the same 105th verse of al-Ma'idah about which we have seen Sayyidina Abu Bakr's رضي الله عنه words above. He replied that he himself had asked Allah's Messenger ﷺ about this verse (because the words could be misconstrued to imply that it was enough for one to correct his own life to righteousness and no responsibility lay on him to preach to other people). The Prophet ﷺ corrected the impression by his words narrated in the Hadith. The gist of that is that apart from worrying about oneself, one must worry about setting other people too on the right course. He must command that which is virtuous and forbid the disapproved, for, that is a religious duty and Allah's Command. So, that must be constantly done until the *ummah's* condition worsens to the extent that stinginess becomes its nature, and wealth is like a god to it, and instead of the Commands of Allah and His Messenger personal desires are preferred, and the Hereafter is neglected while the present life is made the sole aim, and self-conceit and vanity is the only guide-line. At such a time, preaching would be meaningless and there would be no hope of getting results. Therefore, one must stop worrying about other people and sit down to reform oneself and

keep away from sin.

The Prophet ﷺ concluded by saying that a time would come later when it would be as difficult to keep to righteousness and practice religion as it is difficult to hold burning charcoal in the hand. Thus, to keep oneself on religion would itself be like a *jihad.* The responsibility to preach to others would cease. About those who conduct themselves on true religion in such adverse, uncompromising times, the Prophet ﷺ said, "They would get as much reward as fifty of you get now."

Jihad & Martyrdom

As we know, Allah sent all the Prophets and Messenger so that they may teach the True Religion His Slaves. It is the invitation to worship Allah and lead a noble, righteous life, and to try to abide by it. It would spell reformation and sucess for them in this world and the next and it would be an assurance of Allah's pleasure and mercy and Paradise.

It is stated in the Qur'an and it is our belief that all Prophets عليهم السلام gave this invitation in their respective times and worked hard towards this end. But each one of them faced stiff opposition from their people who not only did not believe in them but also prevented others from believing. Those among the unbelievers who were pwerful persecuted the Prophets عليهم السلام and the believers. They were more harmful than snakes and scorpions with the result that on such people Allah's punishment descended and they were exterminated out of existence.

"وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ كَانُوْآ اَنْفُسَهُمْ يَظْلِمُوْنَ" (النحل ١٦:٣٣)

{And Allah wronged them not, but they used to wrong themselves} (an-Nehl, 16:33)

The Qur'an has spoken of such people in detail.

The Prophet ﷺ — *Khatam an Nabiyeen* — Sayyidina Muhammad ﷺ was the last of Prophets عليهم السلام. He also invited people to the True Religion. Some pious-natured creatures of Allah accepted his call and gave up the life of disbelief and idolatory, of sin and immodesty. But most of the chiefs and notables gave a stiff opposition and presecuted the Prophet ﷺ himself and those who

had believed with him particularly, the poor and weak. The wicked people of Makkah like Abu Jahl and Abu Lahb etc. deserred to receive punishment like the ancient people and to be put out of existence, but Allah has made the Prophet ﷺ not only as *Sayyid al-Mursaleen* (chief of the Messengers) and *Khatam an Nabiyeen* (seal of the Prophets) but also as *Rahamat ul lilaalameen* (Mercy to the worlds). Therefore, He had assured him that even his worst enemies would not receive punishment from the heavens but their strength would be weakened by the force of the Believers themselves, who would be regarded as armies of Allah. When that moment drew near, the command was issued to make *hijrah* to Madinah. This was the beginning of the second stage of the call to True Religion. Allah Commanded the faithful to be prepared to lay down their lives and sacrifice all they had to annihilate the enemies of Islam. This is called *jihad wa-qital fi sabeel Allah* and to lay down one's life on this path is martyrdom.

Readers would have understood from this introduction that the armed struggle of the Believers against disbelief and disbelievers (whether offensive or defensive) would be regarded as *jihad* in the cause of Allah, by Allah and His Messenger and *Shari'ah* only if the aim is protection and help of the True Religion, or clearing the way of it and entitling Allah's slaves to His mercy and Praradise. However, if war is fought to annex land and recieve wealth, or to raise aloft the banner of one's people or country then that is not *jihad* in the cause of Allah.

Readers would have learnt also that in the *Shari'ah jihad* is a great mercy. While the rejectors and persecutors of previous Prophets عليهم السلام suffered heavenly punishment in the past, now that will never descend till the Last Day. So, *jihad* is like a replacement for that. But Allah knows best.

Here now are the Ahadith that enumerate the excellences of *jihad* and martyrdom.

(١٨٩٥/٢٧)عَنْ اَبِىْ سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَضِىَ بِاللّٰهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ رَسُوْلاً وَّجَبَتْ لَهُ الْجَنَّةُ فَعَجِبَ لَهَا اَبُوْسَعِيْدٍ فَقَالَ اَعِدْهَا عَلَىَّ يَارَسُوْلَ اللّٰهِ فَاَعَادَهَا عَلَيْهِ ثُمَّ قَالَ وَاُخْرىٰ يَرْفَعُ اللّٰهُ

بِهَا الْعَبْدَ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْاَرْضِ، قَالَ وَمَا هِيَ يَارَسُوْلَ اللّٰهِ؟ قَالَ اَلْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ اَلْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ اَلْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ (رواه مسلم)

(27/1895) Sayyidina Abu Sa'eed ﷺ al-Khudri reported that Allah's Messenger ﷺ said (one day), "He who being pleased and happy believes from his heart sincerely in Allah as his Owner and Lord, in Islam as his religion and in Muhammad as Allah's Messenger and the guide (of mankind) is assured of Paradise." (On hearing this good tiding from the Prophet ﷺ, the narrator) Abu Sa'eed ﷺ Khudri was much happy and he requested (the Prophet ﷺ), "O Messenger of Allah! Do repeat the same thing." So, he said that all over again (and with that) he (also) said, "There is one more religious deed (which is so great in Allah's sight that) Allah will elevate the doer of that deed a hundred degrees in Paradise, each two degrees will be as far away as heaven and earth are." (Hearing that) Abu Sa'eed ﷺ al-Khudri asked, "Messenger of Allah! What is that deed?" He said, "It is *jihad fi sabeel lillah*, *jihad* in the cause of Allah, jihad in the cause of Allah!" (Saheeh Muslim)

Commentary: Thus if anyone believes from the core of his heart that Allah is his Lord, Sayyidina Muhammad ﷺ is the Messenger and Islam is his religion then his life will be an Islamic life, he will be obedient to his Lord, and follower of the Prophet ﷺ. He gave the glad tidings to these slaves of Allah that they will be admitted to Paradise which is assured to them. Sayyidina Abu Sa'eed ﷺ al-Khudri was deeply happy on receiving this good news (perhaps Allah had blessed already with the features described by the Prophet ﷺ), so, he requested (happy that he was) to be retold of this tiding. When he repeated the words, the Prophet ﷺ added that Allah would elevate the performer of another deed to a rank a hundred degrees higher in Paradise. When he asked what that deed was, the Prophet ﷺ said, "اَلْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ" "*Jihad fi sabeel illah*, jihad in the way of Allah, jihad in the way of Allah."

The Prophet ﷺ repeated that three times and it shows how high he held *jihad* in his heart. How much he enrcouraged us to it!

The facts of the Hereafter, Paradise, and Hell which the Qur'an

speakes of will be known to us truly when we make it there, for, we have no example for that here in this world. We must believe what we are told by Allah and His Messenger about these things.

(١٨٩٦/٢٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَوْلَا اَنَّ رِجَالاً مِنَ الْمُؤْمِنِيْنَ لَاتَطِيْبُ اَنْفُسُهُمْ اَنْ يَتَخَلَّفُوْا عَنِّىْ وَلَا اَجِدُمَا اَحْمِلُهُمْ عَلَيْهِ مَاتَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْزُوْ فِىْ سَبِيْلِ اللّٰهِ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَوَدِدْتُ اَنْ اُقْتَلَ فِىْ سَبِيْلِ اللّٰهِ ثُمَّ اُحْيٰى ثُمَّ اُقْتَلُ ثُمَّ اُحْيٰى ثُمَّ اُقْتَلُ ثُمَّ اُحْيٰى ثُمَّ اُقْتَلُ (رواه البخارى و مسلم)

(28/1896) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "By Him in whose Hand my soul is, were it not that most & men among the Believers dislike to be left behind me when I go for *jihad* and I do not have enough means of conveyance for them, I would certainly not remain behind any sariya (expedition going for *jihad*, and would have taken part in every jihad). By Him in whose Hand my soul is, it is my longing that I should be martyred in the path of Allah, brought back life; martyred again, brought back to life, again; martyred once again, again brought to life; and martyred once again."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The Hadith brings out the greatness of *jihad* and martyrdom in the path of Allah. The Prophet ﷺ said that it was a desire in his heart that he should accompany every party that goes forward to wage *jihad* but, he could not because there were many devoted Muslims who would not be pleased to stay behind while he advanced. Besides, he did not have enough means of conveyance for all of them. Therefore, not accompany the expedition on *jihad*. He said in expression of his longing to take part in jihad. "By Him Who holds my life, it is my desire that I should be killed by the enemy on the battle-field. Then Allah should give me life again, only to be killed again in His path and He may revive me again. And, I may be martyred in that way again, and give life once more, and I may give that up again and get martyred.

(١٨٩٧/٢٩) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ اَحَدٍ يَدْخُلُ الْجَنَّةَ يُحِبُّ اَنْ يَرْجِعَ اِلَى الدُّنْيَا وَلَهٗ مَافِى الْاَرْضِ مِنْ شَيْئٍ اِلَّاالشَّهِيْدُ يَتَمَنّٰى اَنْ يَرْجِعَ اِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرٰى مِنَ الْكَرَامَةِ

(رواه البخاری و مسلم)

(29/1897) Sayyidina Anas ﷺ reported that Allah's Messenger ﷺ said, "After being admitted to Paradise, no one would like to be returned to earth even if he is given everything in it (and he is made owner thereof). However, one who was martyred in the path of Allah and admitted to Paradise would cherish that he should be sent back to earth and he should be martyred (not once but) ten times in the cause of Allah. He will make that wish because he will see how the martyrs are honoured and welcomed in Paradise (and what rank they are given)."

(Saheeh Bukhari, Saheeh Muslim)

(١٨٩٨/٣٠)عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْقَتْلُ فِىْ سَبِيْلِ اللّٰهِ يُكَفِّرُ كُلَّ شَيْئٍ اِلَّا الدَّيْنَ (رواه مسلم)

(30/1898) Sayyidina Abdullah ﷺ ibn Amr al-Aas reported that the Prophet ﷺ said, "To be martyred in Allah's cause is an expiation for all sins except debt." (Saheeh Muslim)

Commentary: The shortcomings of a man in obeying Allah's Commands and in giving rights and his faults and sins will all be atoned by giving up his life in the path of Allah and being martyred. Of course, if he has a debt or any right payable to a fellow-man then such things will not be forgiven even through martyrdom. This Hadith tells us of the greatness of martyrdom but also the seriousness of rights of fellow-men. May Allah enable us to learn from it.

(١٨٩٩/٣١)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلشَّهِيْدُ لَايَجِدُ اَلَمَ الْقَتْلِ اِلَّاكَمَا يَجِدُ اَحَدُكُمْ اَلَمَ الْقُرْصَةِ.

(رواه الترمذی والنسائی والدارمی)

(31/1899) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, The one who is martyred in the cause of Allah feels only that much pain as much one of you feels on being stung by an ant."(Jama'i Tirmizi, Sunan Nasa'i, Sunan Da'rami)

Commentary: When anyone is operated upon, he is injected with pain-killing medicine or he is anaesthetize so that he loses sensation and feels no pain. Thus, the slave of Allah who is martyred undergoes such a condition that the only sensation he gets is like the stinging of an ant.

In Jami' Tirmizi itself there is a Hadith which says that when a man is martyred in the path of Allah, he is shown, at the very time, his place in Paradise (يرى مقعده من الجنة). The sight of Paradise itself is so very pleasing that the pain of being killed cannot be felt often that.[1]

(٣٢/١٩٠٠) عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللّٰهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلٰى فِرَاشِهِ.

(رواه مسلم)

(32/1900) Sayyidina Sahl ﷺ ibn Hunayf reported that Allah's Messenger ﷺ said, "If anyone supplicates Allah with a true heart to grant him martyrdom then Allah will raise him to the station and rank of the martyrs even though he may die on his bed." (Saheeh Muslim)

Commentary: In our times, the door to Fighting for Allah and

❶. There is an incident of current period. Mawlana Thanavi's رحمة الله عليه Khalifah Mawlana Mufti Muhammad رحمة الله عليه Hasan Amritsari had migrated to Lahore from Amritsar on the portion of the Sub-continent. Here he established Jami'Ashrafiyah. He had a wound on his feet which soon spread upto his knees and his thighs. The doctors decided that his leg must be amputated from his thigh down. The Mawlana consented to that and was brought to the operation tables. According to procedure, the doctors prepared to anaesthetize him, but he told them that it was not necessary and they might carry on without making him un-conscious. The Doctors explained to him that it was a long operation and his bone would also be severed and it was necessary to put him under anaesthesia. The Mawlana was unrelenting and insisted that they should carry on without onaesthetizing him. He took a rosary in hand and turned his face on the other side. The Doctors submitted to his demand and commenced the operation without applying anaesthesia. It took then about two and a half hours during which the Mawlana lied down with the rosary in hand. The doctors were very surprised and amazed, for, this thing was beyond their imagination. Later on, one of them, who had become devoted, asked the Mawlana, "What is the secret?" He said, "At that time, Allah had shwon me the reward against the pain and He had engrossed me in its sight." Some of the witnesses of this operation would still be alive in Lahore. Allah's affairs are far beyond our imaginations.

martyrdom is shut. However, this Hadith tells us that to those people who keep the merits of martyrdom in mind and pray to attain it, Allah will grant them the position of martyrs in view of their request and intention.

(١٩٠١/٣٣)عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجَعَ مِنْ غَزْوَةِ تَبُوْكَ فَدَنَا مِنَ الْمَدِيْنَةِ فَقَالَ اِنَّ بِالْمَدِيْنَةِ اَقْوَامًا مَاسِرْتُمْ مَسِيْرًا وَلَاقَطَعْتُمْ وَادِيًا اِلَّا كَانُوْا مَعَكُمْ قَالُوْا يَارَسُوْلَ اللّٰهِ وَهُمْ بِالْمَدِيْنَةِ ؟ قَالَ وَهُمْ بِالْمَدِيْنَةِ حَبَسَهُمُ الْعُذْرُ. (رواه البخاری و رواه مسلم عن جابر)

(33/1901) Sayyidina Anas ﷺ reported that when they returned from the Battle of Tabook and had approached Madinah Allah's Messenger ﷺ said, "There are some people in Madinah who were with you in this whole journey. When you crossed some valley, even then they were wityh you. "Some of the colleagues of the journey pointed out, "O Mssenger of Allah! They were in Madinah (how then were they with us in the journey?)" He said, "Yes, they resided at Madinah itself and could not accompany us for some reason and helpnessness."

(Saheeh Bukhari and Saheeh Muslim)

Commentary: There were some of the Companions ﷺ in Madinah who wished to accompany the Prophet ﷺ in the expedition of Tabook. They were determined but they could not join because of some reason. As their intention to accompany was sincere, they were recorded by Allah among the participants. In a version of this hadith the words are اِلَّا شَرَكُوْكُمْ فِي الْاَجْرِ (because of their sincere intention those Believers were your partners in the reward). According to this Hadith, anyone who intends to join in a pious work but cannot do that under some compulsion, Allah will reward him because of his intention.

(١٩٠٢/٣٤)عَنْ اَبِىْ مُوْسىٰ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوْفِ. (رواه مسلم)

(34/1902) Sayyidina Abu Musa al-Ash'ari ﷺ reported that Allah's Messenger ﷺ said, "The gates of Paradise are under the shade of swords." (Saheeh Musilm)

Commentary: In the field of *jihad* where swords are swung overhead and the warriors who place their lives in the way of Allah are martyred, there alone are the gates of Paradise, wide open. He who is martyred in Allah's path enters Paradise through these gates at the same moment. From this report of Saheeh Muslim it seems that Sayyidina Abu Musa al-Ash'ary ﵁ had narrated this saying of the Prophet ﷺ during a *jihad* when fighting was in full swing. It is narrated further down that on hearing him a slave of Allah got up. He seemed to be in bad condition and he asked, "O Abu Musa did you hear the Prophet ﷺ say this with your own ears?" He confirmed that he had himself heard him say that. The man then went to his friends and said, "I have come to convey to you my last greeting. Accept my fare-well *salaam*." He threw away the sheath of his sword and with the naked sword pierced into enemy ranks. He fought till he was martyred and attained his ambition. According to this saying of the Prophet ﷺ, he entered into Paradise through one of its doors.

(١٩٠٣/٣٥)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُجَاهِدِ فِىْ سَبِيْلِ اللّٰهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِاٰيَاتِ اللّٰهِ لَايَفْتُرُ مِنْ صِيَامٍ وَّلَاصَلٰوةٍ حَتّٰى يَرْجِعَ الْمُجَاهِدُ فِىْ سَبِيْلِ اللّٰهِ . (رواه البخارى و مسلم)

(35/1903) Sayyidina Abu Hurayrah ﵁ reported that Allah's Messenger ﷺ said, "The *mujahid* (warrior) in the path of Allah is equal (in the sight of Allah) to the man who observes fasting regularly, stands before Allah in worship and recites the verses of Allah, not resting from tiredness through fasting and worship. (He is thus equal in Allah's sight) till he returns home."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The man who leaves home to participate in *jihad* is constantly in worship like one who fasts continuously and stands in worship and recites Allah's verses.

(١٩٠٤/٣٦) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَيْنَانِ لَاتَمَسُّهُمَا النَّارُ عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللّٰهِ وَعَيْنٌ تَحْرِسُ فِىْ سَبِيْلِ اللّٰهِ

(رواه الترمذى)

(36/1904) Sayyidina Abdullah ibn Abbas ﷺ reported that Allah's Messenger ﷺ said, "There are two eyes that the fire of Hell cannot even touch, the eye that weeps in fear of Allah and the eye that kept guard (and vigil during the night) in *jihad* and served as such." (Jami' Tirmizi)

(۱۹۰۵/۳۷) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَغَدْوَةٌ فِيْ سَبِيْلِ اللّٰهِ اَوْرَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا. (رواه البخاری و مسلم)

(37/1905) Sayyidina Anas ﷺ reported that Allah's Messenger ﷺ said, "To get out in the way of Allah on a morning, or on an evening is better than the world and whatever it contains." (Saheeh Bukhari and Saheeh Muslim)

Commentary: This means that to go out in Allah's way even for a little while is better than the world and everything in it. We must believe that compared to the reward that we shall get for it in the Hereafter the world and whatever is in it is nothing. The world and its contents are emphemeral but that reward is ever-lasting.

(۱۹۰٦/۳۸) عَنْ اَبِيْ عَبْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَغْبَرَّتْ قَدَمَا عَبْدٍ فِيْ سَبِيْلِ اللّٰهِ فَتَمَسَّهُ النَّارُ. (رواه البخاری)

(38/1906) Sayyidina Abu Abs ﷺ reported that Allah's Messenger ﷺ said, "It cannot be that once a man's feet become dusty on walking in the path of Allah, the fire of hell would touch them." (Saheeh Bukhari)

Commentary: Imam Tirmizi has also transmitted this Hadith of Abu Abs ﷺ with the addition that one of its narrators, Yazeed ibn Abu Maryam, reported that he was going (towards the Tami' Masjid) to offer the Friday salah and he met Abayah ibn Rifa'ah tabi'ee who said to him:

"Glad tidings to you that your feet (with which you walk up to the Jami' Masjid) are walking on the path of Allah. And I have heard Abu Abs say that Allah's Messenger said: If anyone's feet walk in the path of Allah and become dusty then

"اَبْشِرْ فَاِنَّ خُطَاكَ هٰذِهٖ فِيْ سَبِيْلِ اللّٰهِ سَمِعْتُ اَبَا عَبْسٍ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اغْبَرَّتْ قَدَمَاهُ فِيْ سَبِيْلِ اللّٰهِ فَهُمَا حَرَامٌ عَلَى النَّارِ"

they are forbidden to the fire (and it cannot even touch them)"

Abayah ibn Rifa'ah, tabi'ee, discloses through this statement that the words in the path of Allah' do not restrict their application to *jihad* and fighting alone but encompass a greater field; to go to offer salah and to run about in service of religion and of what places Allah are also *jihad*. Similarly, the Hadith of Sayyidina Anas ﷺ before that (لَغَدْوَةٌ فِيْ سَبِيْلِ اللهِ اَوْرَوْحَةٌ......الخ) encompasses everyone who strives sincerely for Allah and His religion.

(١٩٠٧/٣٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَلَمْ يَغْزُوْ وَلَمْ يُحَدِّثْ بِهٖ نَفْسَه، مَاتَ عَلىٰ شُعْبَةٍ مِنْ نِفَاقٍ. (رواه مسلم)

(39/1907) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "He who dies without ever having participated in *jihad*, or thought of it (or formed an intention to participate) has died on a mode of hypocrisy." (Saheeh Muslim)

Commentary: The Qur'an says in surah al-Hujrat:

اِنَّمَاالْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجَاهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ اُوْلٰٓئِكَ هُمُ الصّٰدِقُوْنَO
(الحجرات ١٥:٤٩)

{The believers are only those who believe in Allah and His Messenger, then they doubt not, and struggle hard with their riches and their lives in the way of Allah. Those — they are the truthful ones.}
(al-Hujarat, 49:15)

This verse declares that *jihad* in the path of Allah is a necessary part of true faith. The true Believers are only they whose lives and Records of Deeds contain *jihad* (if not a practical participation then, at least, a wish and an intention). Therefore, one who departs from this world without these things has departed not as a True Believer but as a kind of hypocrite.

(١٩٠٨/٤٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَقِيَ اللّٰهَ بِغَيْرِ اَثَرٍ مِنْ جِهَادٍ لَقِيَ اللّٰهَ وَفِيْهِ ثُلْمَةٌ. (رواه الترمذى وابن ماجه)

(40/1908) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "If anyone is presented before Allah without any trace of jihad on him then he has met Him with

defect and a blot (on his religion)." (Jami' Tirmizi, Sunan Ibn Majah)

Commentary: This Hadith too may be explained in the same way as the one before it. In studying this Hadith and others like it, we must remember that in the terminology of Qur'an and Hadith *jihad* is not merely fighting and war with weapons. Rather, it is to undertake any kind of effort to help and support religion at any time necessary; such a struggle is *jihad* for that occasion. The slaves of Allah who struggle according to the needs of time and sacrifice their life and property are *mujahids* (warriors) on the path of Allah. We will speak on this in detail later on.

(١٩٠٩/٤١) عَنْ زَيْدِ بْنِ خَالِدٍ اَنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَهَّزَ غَازِياً فِيْ سَبِيْلِ اللّٰهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِيْ اَهْلِهِ فَقَدْ غَزَا.

(رواه البخاری و مسلم)

(41/1909) Sayyidina Zayd ibn Khalid reproted that Allah's Messenger said, "If anyone provides a participant of *jihad* in the way of Allah with equipment of *jihad* then (in the sight of Allah) he too has participated in *jihad* and battle. And, if anyone deputises for a warrior and looks after his family then he too has participated in *jihad*. (Both these kinds will receive a reward for *jihad* and they will be recorded with Allah as *mujahids*)

(Saheeh Bukhari and Saheeh Muslim)

Commentary: This saying of the Prophet outlines the principle that one who equips a person who is engaged in helping out religion in a large way, or looks after his family in his absence is, indeed, entitled to a full reward and is regarded as being in service of religion. Those of us who cannot directly take part in a large-scale religious mission can, at least, help out those who participate and their dependants. We will then be in the same category as those who are in the fore-front and in active participation and get a full reward. May Allah enable us!

(١٩١٠/٤٢) عَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ جَاهِدُو الْمُشْرِكِيْنَ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ وَاَلْسِنَتِكُمْ. (رواه ابوداؤد، والنسائی، والدارمی)

(42/1910) Sayyidina Anas reported that the Prophet said, "Wage *jihad* against the polytheists and idolaters with your life,

property and tongue." (Sunan Abu Dawood, Sunan Nasa'i Sunan Darmi)

Commentary: Wage *jihad* according to the opportunity and demands of time against the disbelievers and polytheists to bring them to believe in unity of Allah and to the True Religion and to weaken them so that the call of Truth may be made unhindered. Use your life and wealth to this end and speak with the tongue too. The wide context of *jihad* includes spending money for the call to Truth and speaking with the tongue (and using the pen).

A Clarification:

The word *jihad* is used in Urdu only to descrbie the armed war fought for Allah and His Messenger and for the religion against the enemies of Allah. However, In Arabic and the terminology of the Qur'an and Hadith, *jihad* is to struggle firmly and use possible strength against the rivals to achieve a goal. This struggle may turn out into a war, or into any other form. (The word is used in the Qur'an often in this sense.)

The Prophet ﷺ stayed at Makkah for about thirteen years after being made Prophet. During this entire period, not only was it not permitted to him to wage *jihad* through the sword and engage in war but also these things were disallowed. The command applied was "كُفُّوا اَيْدِيَكُمْ......" (withhold your hands from fighting and war). The surah al-Furqan was revealed during the Makkan period. The Prophet is told:

" فَلَا تُطِعِ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا " (الفرقان ٢٥:٥٢)

{So (O Prophet), obey not the disbelievers but strive against them with a great striving, with this (Qur'an)} (25:52)

The Prophet ﷺ is told not to submit to them but continue to wage a powerful *jihad* (struggle) against them with the Qur'an. This verse, obviously, does not speak of *jihad* with the sword or warfare, but through the Qur'an the struggle of calling them and preaching of them. And, the verse calls it *jihad*; in fact, *jihad kabeer* and *jihad azeem*.

Surah al-Ankaboot too was revealed at Makkah before *hijrah*. It has a verse:

"وَمَنْ جَاهَدَ فَاِنَّمَا يُجَاهِدُ لِنَفْسِهٖ اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ" (العنكبوت ٢٩:٦)

{And whosoever strives, strives only for himself. Surely Allah is Independant of (His) creatures.} (29:6)

The person who engages in *jihad* (in the cause of Allah) truly wages it for his own benefit. (Allah does not benefit from it in the least.) Allah is Independant.

In the same surah, its last verse says:

"وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ O"

{And those who strive hard for Our cause, We shall certainly guide them in Our ways. And surely Allah is with the good-doers} (29:69)

Obviously, both these verses of Surah al-Ankaboot do not use the word *jihad* in the sense of fighting with the sword. Rather, it is striving and toiling in Allah's way and for His pleasure in whichever from it be. Every sincere struggle for Allah and giving up life and property, luxury and comfort and full utilisation of the capabilities given by Allah are different stages of *jihad* in the path of Allah. The opportunity to engage in that is available always and in every corner of the world.

Of course *jihad* with the sword and fighting in the path of Allah is a superior kind of *jihad* from certain angles. The giving up of life and martyrdom in this path is a greatest honour for a Believer, for which the Prophet ﷺ himself expressed his earnest longing as we have seen earlier. The next Hadith throws more light on it.

(١٩١١/٤٣) عَنْ فُضَالَةَ بْنِ عُبَيْدٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهٗ (رواه الترمذى)

(43/1911) Sayyidina Fudalah ؓ ibn Ubayd reported that he heard Allah's Messenger ﷺ say, "The *mujahid* (warrior) is he who wages *jihad* against his own self." (Jami' Tirmizi)

Commentary: The Qur'an says: "اِنَّ النَّفْسَ لَاَمَّارَةٌ بِالسُّوْءِ" {Surely human soul incites to evil} (Yusuf, 12:53) Thus, the slave of Allah who fights against his base desires — instead of obeying them, he obeys the Commands of Allah — it is about him that the Prophet ﷺ has

said in this Hadith that he is the true *mujahid* (warrior). In the same way, in this series of Ma'arif ul-Hadith in Kitab al-Mu'ashirah when speaking of treatment of parents, the Hadith has been narrated in which the Prophet ﷺ has described service to parents as *jihad* (ففيهما فجاهد)

The Sphere of Martyrdom

Just as the word *jihad* has a vast connotation, so too Allah's Messenger ﷺ said that the word martyrdom had a wide meaning. Thus many who are not killed in the battle-field by the disbelievers but die suddenly in accidents, etc. are also included among martyrs.

(١٩١٢/٤٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاتَعُدُّوْنَ الشَّهِيْدَ فِيْكُمْ قَالُوْا يَارَسُوْلَ اللّٰهِ مَنْ قُتِلَ فِىْ سَبِيْلِ اللّٰهِ فَهُوَ شَهِيْدٌ، قَالَ اِنَّ شُهَدَاءَ اُمَّتِىْ اِذًا لَقَلِيْلٌ مَنْ قُتِلَ فِىْ سَبِيْلِ اللّٰهِ فَهُوَ شَهِيْدٌ وَمَنْ مَاتَ فِىْ سَبِيْلِ اللّٰهِ فَهُوَ شَهِيْدٌ، وَمَنْ مَاتَ فِى الطَّاعُوْنِ فَهُوَ شَهِيْدٌ، وَمَنْ مَاتَ فِى الْبَطْنِ فَهُوَ شَهِيْدٌ (رواه مسلم)

(44/1912) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ asked (his Companions رضي الله عنهم), "Whom do you regard as *shaheed*[1] (martyrs) among yourselves?" They said, "O Messenger of Allah! The *shaheed* is he who gets killed in the cause of Allah. He said, "In that case the martyrs of my *ummah* will be very few. (Listen!) He is a martyr who is killed in Allah's way, and he who dies on the way of Allah (like the journey for *jihad*), he too is a martyr. And he who dies in plague is a martyr too. And, he who suffers from a stomach disease is also a martyr (the stomach disease could be: chlorea, gastro-enteritis, diarrhoea, dropsy, etc.) (Saheeh Muslim)

Commentary: The fact is that the *shaheed* (martyrs) are really those who are killed in the battlefield by the disbelievers and polytheists. (There are special commands about them in *Shari'ah*. For example, they are not given bath and are buried in the garments they wear). However, Allah, the merciful that He has included in this definition some of those who die from unusual disease or

❶. The word is *shaheed* (singular) and *shuhada* (plural) but we have *shaheed* in English for singular and plural.

accidents. He has promised to give them the rank of *shaheed* in the Hereafter. Some are mentioned in the above Hadith and others will be mentioned in the Ahadith to follow. To make a distinction, the first kind are called *shaheed Haqiqee* and the other kinds *Shaheed Hukmee*, the commands of bath and shroud do not apply to the second kind. Their bodies are treated like ordinary deaths.

(١٩١٣/٤٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلشُّهَدَاءُ خَمْسَةٌ اَلْمَطْعُوْنُ وَالْمَبْطُوْنُ وَالْغَرِيْقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيْدُ فِىْ سَبِيْلِ اللّٰهِ. (رواه البخارى ومسلم)

(45/1913) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "The *shaheed* are of five kinds ❶ Those who die of plague, ❷ Those who die from stomach ailment. ❸ Those who die from drowning. ❹ And, those who die under crumbling buildings, etc. ❺ And, the *shaheed* in the way of Allah (on the field of *jihad*). (Saheeh Bukhari, Saheeh Muslim)

(١٩١٤/٤٦) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَوْتُ غُرْبَةٍ شَهَادَةٌ (رواه ابن ماجه)

(46/1914) Sayyidina Ibn Abbas ﷺ reported that Allah's Messenger ﷺ said, "Death during journey is martyrdom." (Sunan Ibn Majah)

Commentary: If we ponder over these Ahadith, we will learn that Allah through His Mercy has given the rank of martyrdom in some form to those who die a sudden death or a painful or pitiful death. He will give them reward of some kind of martyrdom. This is a great glad tiding for those who die in this way and a great consolation for their heirs. May Allah cause us to believe.

In these present times many accidents take place whether of automobiles or railways or aeroplanes. There are also sudden deaths through heart-related ailments.

We have full faith in Allah's Mercy that He will treat all of them with kindness. Surely, Allah's Mercy is very vast.

كتاب الفتن

KITABUL FITAN

(BOOK OF TRIALS AND AFFLICTIONS)

RELIGIOUS DECLINE & TRIALS FACED BY THE *UMMAH*

At the same time as the Prophet ﷺ gave guidance to the *ummah* on different religious matters that we have seen so far, he also warned them of decline in religion, changes and trials; and he also gave guidance for such occasions. Allah had revealed to him that just as earlier people had suffered religious decline and they had gone into error, so too his *ummah* will go through a similar period and deprive themselves of Allah's blessings. Thus, the Prophet ﷺ had opportunity to guide his people in this regard.

Sayings of the Prophet ﷺ on this subject are found in Books of Hadith in their section. Book or Chapter of *Fitn*. They are not merely foretellings but their aim is to forewarn the *ummah* of the trials they would face and to guide them on how to save themselves from the effects of the trials.

The Ahadith that follow may be read in the light of this preamble and we must examine ourselves and seek guidance from them.

(١٩١٥/١) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَتَتَّبِعُنَّ سُنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، حَتّٰى لَوْ دَخَلُوْا جُحْرَ ضَبٍّ تَبِعْتُمُوْهُمْ قِيْلَ يَارَسُوْلَ اللّٰهِ اَلْيَهُوْدَ وَالنَّصَارٰى؟ قَالَ فَمَنْ؟ (رواه البخارى ومسلم)

(1/1915) Sayyidina Abu Sa'eed ﷺ al-Khurdi reported that Allah's Messenger ﷺ said, "Certainly you (my ummah) will follow in the footsteps of the earlier people — span for span, and cubit for cubit — and if they had entered the bear's den, you too would do the same thing." Some one asked, "O Messenger of Allah, do you mean the Jews and Christians?" He said, "Who else?" (Bukhari and Muslim)

Commentary: The word cubit is the length from finger tips to the elbow which is equal to two spans, and the full expression means step by step. So, the Prophet's ﷺ saying means: Some people of my *ummah* will follow the earlier communities step by step so that they will do the same things the earlier ones had done and commit the same wrongs they had committed. If the earlier people had done some foolish things like going into a bear's den, someone from my *ummah* too will try the same foolish thing. (They will thus ape them in everything.) When someone asked if by earlier communities he meant the Jews and Christians, the Prophet ﷺ comfirmed that.

This, as we have said earlier, is more a warning to protect themselves than a prediction.

(١٩١٦/٢) عَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو قَالَ شَبَّکَ النَّبِیُّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصَابِعَه، وَقَالَ کَيْفَ اَنْتَ يَاعَبْدَاللّٰهِ بْنَ عَمْرٍو اِذَا بَقِيَتْ حُثَالَةٌ قَدْ مَزِجَتْ عُهُوْدُهُمْ وَاَمَانَاتُهُمْ وَاخْتَلَفُوْا فَصَارُوْا هٰکَذَا، قَالَ فَکَيْفَ يَارَسُوْلَ اللّٰهِ؟ قَالَ تَاخُذُ مَاتَعْرِفُ وَتَدَعُ مَاتُنْکِرُ وَتُقْبِلُ عَلٰی خَاصَّتِکَ، وَتَدَعُهُمْ وَعَوَامَهُمْ.

(رواه البخاری)

(2/1916) Sayyidina Abdullah ibn Amr ﷺ reported that one day the Prophet ﷺ interlaced his fingers of one hand into those of another and asked, "O Abdullah! What will be your state and reaction when only the dregs or the worst kind of people remain. They will cheat in their convenants and dealings and they would have (serious) disagreements (and bickerings). They will intermingle mutually (just like my fingers are now interlaced.)" Abdullah ibn Amr ﷺ submitted, "O Messenger of Allah, how should I conduct myself then (at that time.)" The Prophet ﷺ said, "The course or deed that you find correct and approved, choose that and shun that which you consider wrong. Keep all your attention on yourself (and think of yourself). And abstain from the dregs and incapable people who fight among themselves and their masses." (Saheeh Bukhari)

Commentary: The word in the Hadith حثار means dregs. It is used here for the worst of men who have no human quality, and are absolutely incapable. They would deceive people.

Sayyidina Abdullah ibn Amr al-Aas ﷺ was a young Companion and very pious. It was the Prophet's ﷺ method of teaching that he put a question to his Companions ﷺ who then enquired from him the correct answer. Accordingly, Abdullah asked the Prophet ﷺ for the correct answer and he informed him. The gist of his guidance was: when you find such people then think about yourself and turn away from them.

At this point, we must remember that whatever guidance the Prophet ﷺ wished to give to the Muslims till the Last Day, he addressed the Sahaba ﷺ (Companions) and left the message with them. May Allah reward them and those that succeeded them that they conveyed these messages of guidance of the Prophet ﷺ to the people who followed them. The scholars of Hadith then preserved them in books of Ahadith.

(١٩١٧/٣)عَنْ اَبِیْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ اَنْ يَّكُوْنَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعْفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِيْنِهٖ مِنَ الْفِتَنِ (رواه البخاری)

(3/1917) Sayyidina Abu Sa'eed al-Khudri ﷺ reported that Allah's Messenger ﷺ said, "There will soon come a time when a Muslim's best property will be sheep which he will take away to the mountain-tops and valleys of rainfall to flee from Fitan (trials and afflictions) and save his religion." (Saheeh Bukhari)

Commentary: The Last Hour is stated in the Qur'an as close-by (اِقْتَرَبَتِ السَّاعَةُ)(al-Qamar, 54:1). The Prophet ﷺ, too, used to mention it as though it was about to take place, and he gave its signs in the same manner. Firstly, that which is to come and is sure to come must be regarded as drawing near. Secondly, the wisdom behind that was that no one may sit with complacency because it was far off in time, and be lethargic in preparing himself for it. Thus, on this principle, the Prophet ﷺ has described the *Fitn* (trials and afflictions) to be near the time when it will be difficult for pious men to keep to their religion and abide by Allah's and His Messenger's commands. He said that at a such time that Believing slave will be at peace who has some goats and he takes his herd to the tops of mountains or in valleys where there is rainfall. The

goats would subsist on foliage grown by Allah and he would live on them, keeping safe from *fitn*.

(١٩١٨/٤) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاتِىْ عَلَى النَّاسِ زَمَانٌ اَلصَّابِرُ فِيْهِمْ عَلٰى دِيْنِهٖ كَالْقَابِضِ عَلَى الْجَمَرِ. (رواه الترمذى)

(4/1918) Sayyidina Anas ﷺ reported that Allah's Messenger ﷺ said, "A time will come on people when one who patiently observes religion will be like one who holds burning charcoal in his hand." (Jami' Tirmizi)

Commentary: Sin, indecency and neglect of godly life will be so common and rampant that it will be difficult and require tremendous patience to live according to commands of religion and abstain from the unlawful. It will be like trying to hold burning charcoal in the hands. It is the same time as is mentioned in Sayyidina Abu Sa'eed's ﷺ foregoing Hadith. But Allah knows best.

(١٩١٩/٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّکَ فِىْ زَمَانٍ مَنْ تَرَکَ فِيْهِ عُشْرَمَا اُمِرَ هَلَکَ، ثُمَّ يَاتِىْ زَمَانٌ مَنْ عَمِلَ فِيْهِ بِعُشْرِمَا اُمِرَ نَجَا (رواه الترمذى)

(5/1919) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "You are now in times when if anyone conducts himself on Divine injunctions (to a large extent) and neglects only a tenth part of them then he will perish (and will suffer.) But, later a time will come when if anyone acts on only one-tenth of the Divine commands then he will be saved." (Jami' Tirmizi)

Commentary: In the times of the Prophet ﷺ when people were in his company and under his training and observed him closely, the atmosphere was such that Divine injunctions were followed zealously and that was very easy for them. It came as second nature to them to obey Allah and His Messenger. Thus, if anyone neglected even a little of his duties then he was liable to be taken to task and account for his conduct. But, the Prophet ﷺ also spoke of times when the situation would be very non-conducive for a religious life. (It would like trying to hold burning charcoal in the hand.) He said about this times that the slave of Allah who acts on

even a few of Divine commands will find them enough to earn salvation. I believe that the word one-tenth is not to be taken literally but it means a little against too much. The message of the Prophet ﷺ is explained in the foregoing passage.

Trial Through Wealth

(١٩٢٠/٦) عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ قَالَ حَدَّثَنِيْ مَنْ سَمِعَ عَلِيَّ بْنَ اَبِيْ طَالِبٍ قَالَ اِنَّا لَجُلُوْسٌ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَاطَّلَعَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ مَاعَلَيْهِ اِلَّابُرْدَةٌ لَهُ مَرْقُوْعَةٌ بِفَرْوٍ فَلَمَّا رَاٰهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَكٰى لِلَّذِىْ كَانَ فِيْهِ مِنَ النِّعْمَةِ وَالَّذِىْ هُوَ فِيْهِ الْيَوْمَ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ بِكُمْ اِذَا غَدَا اَحَدُكُمْ فِيْ حُلَّةٍ وَرَاحَ فِيْ حُلَّةٍ وَوُضِعَتْ بَيْنَ يَدَيْهِ صَحْفَةٌ وَرُفِعَتْ اُخْرٰى وَسَتَرْتُمْ بُيُوْتَكُمْ كَمَا تُسْتَرُ الْكَعْبَةُ فَقَالُوْا يَارَسُوْلَ اللّٰهِ نَحْنُ يَوْمَئِذٍ خَيْرٌ مِنَّا الْيَوْمَ نَتَفَرَّغُ لِلْعِبَادَةِ وَنُكْفَى الْمَؤُنَةَ قَالَ لَااَنْتُمُ الْيَوْمَ خَيْرٌ مِنْكُمْ يَوْمَئِذٍ. (رواه الترمذى)

(6/1920) Muhammad ibn Ka'b al Qurazi said that he heard from one who heard (this story) directly from Sayyidina Ali رضي الله عنه ibn Abu Talib. (he said:) We were sitting in the mosque with Allah's Messenger ﷺ when Mus'ab ibn Umayr رضي الله عنه came to us wearing only a (worn out) cloak that was patched with hide. When Allah's Messenger ﷺ saw him (in this condition), he wept remembering his affluent state (before he embraced Islam) and seeing his present (pitiable, poor) condition. Then Allah's Messenger said (to us), "(Tell me) how will it be with you when (in affluence and luxury) one of you goes out in the morning wearing a mantle and in the evening wearing another, and (a meal in a)dish is placed before him while another is carried away. And you will clothe your homes in the same way as the Ka'bah is covered?" (In answer to his question among the attendants,) some people submitted, "O Messenger of Allah, we will then be in a better condition than today. We will get ample time to worship and not have to toil (for livelihood). "Allah's Messenger ﷺ said, "No, you are much better off today (in this poverty) than that day (of affluence)." (Jami' Tirmizi)

Commentary: Muhammad ibn al-Qurazi was a *tabi'ee* who was

distinguished in his times for his knowledge of the Qur'an and his piety. He has not mentioned the name of the narrator who reported to him the Hadith on the authority of Sayyidina Ali ﷺ, but it is clear from his report that the narrator was a reliable and trustworthy man.

Sayyidina Mus'ab ibn Umayr ﷺ had a distinct position among the Companions ﷺ, and an interesting history. He was from a very rich family and was brought up with much doting and care, and he lived in great luxury. But, when he became a Muslim, his life changed altogether and his state became what we have read in this Hadith. He had only a single tattered cloak on his body and his condition brought tears in the eyes of the Prophet ﷺ.

Then the Prophet ﷺ informed his Companions ﷺ of a time when his *ummah* would live in luxury. They would have enough garments to be able to change them twice a day, variety of dishes on the dining mat. He asked them what they thought of those coming times and when they thought that there would be abundant opportunity to devote themselves to worship, he told them that they were wrong to imagine that. They were much better off than those who would see affluent times.

The fact is that when the Prophet ﷺ spoke of these times, the Companions ﷺ could only believe in the unseen. Later, however, in the times of the Banu Umayah and Banu Abbas and later on in Many Muslim governments and even today in those Muslim countries who are blessed with luxury, this fact was clearly observed. Indeed, these predictions are among the miracles of Allah's Messenger and evidences of his Prophethood.

(٧/١٩٢١) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ الْاُمَمُ اَنْ تَدَاعىٰ عَلَيْكُمْ كَمَا تَدَاعَى الْاٰكِلَةُ اِلىٰ قَصْعَتِهَا فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ بَلْ اَنْتُمْ يَوْمَئِذٍ كَثِيْرٌ وَلٰكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللّٰهُ مِنْ صُدُوْرِ عَدُوِّكُمُ الْمُهَابَةَ مِنْكُمْ وَيَقْذِ فَنَّ فِيْ قُلُوْبِكُمُ الْوَهْنَ قَالَ قَائِلٌ يَارَسُوْلَ اللّٰهِ وَمَا الْوَهْنُ؟ قَالَ حُبُّ الدُّنْيَا وَكَرَاهِيَّةُ الْمَوْتِ

(رواه ابوداؤد والبيهقى فى دلائل النبوة)

(7/1921) Sayyidina Thawban ﷺ reported that Allah's

Messenger ﷺ said, "The time is near when (your enemy) nations invite each other against you (to wage war and annihilate you) like diners invite each other to tbe platters (dishes of food)." Someone submitted, "Will it be because of our few numbers on that day?" He said, "(No!) Rather you will be in large numbers then but like the sediments of flood you will be (lifeless and weightless) and Allah will remove from your enemies your fear, and (instead) put into your hearts وهن (*wahn*)." Someome asked what *wahn* وهن was and he said, "Love for the world and dislike of death."

(Sunan Abu Dawood, Dala'il an-Naboowah)

Commentary: When the Prophet ﷺ spoke as he did in this Hadith — and even many centuries after that — the condition of the Muslims seemed to believe his prediction. But, whatever he said did happen. Even today we see that happening. The reason for the Muslim decline is also the same as he had suggested. We love this world and the life here and find death (in Allah's path) a bitter proposition and our condition has made us an easy morsel for our enemies. As we have said already, this saying of the Prophet ﷺ is not merely a prediction but an instruction to his *ummah* to protect their hearts from وهن *wahn* (love for the world and dislike of death.)

(١٩٢٢/٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ اُمَرَاءُ كُمْ خِيَارَكُمْ وَاَغْنِيَاءُ كُمْ سَمْحَاء كُمْ وَاُمُوْرُكُمْ شُوْرٰى بَيْنَكُمْ فَظَهْرُالْاَرْضِ خَيْرٌلَّكُمْ مِنْ بَطْنِهَا وَاِذَا كَانَ اُمَرَاءُ كُمْ شِرَارَكُمْ وَاَغْنِيَاءُ كُمْ بُخَلَاؤَكُمْ وَاُمُوْرُكُمْ اِلٰى نِسَاءِ كُمْ فَبَطْنُ الْاَرْضِ خَيْرٌلَّكُمْ مِنْ ظَهْرِهَا.

(رواه الترمذى)

(8/1922) Sayyidina Abu Hurayrah ؓ reported that Allah's Messenger ﷺ said, "When your rulers are the pious people among you and your wealthy men are generous and your affairs are settled with mutual consultation then the surface of the earth is better for you than its belly. But if (in contrast,) your rulers are the worst men among you and your welalthy men possess a miserly character (instead of generosity) and your affairs are subservient to your women's opinion (instead of mutual consultation) then the belly of the earth is better for you than its surface." (Jami Tirmizi)

Commentary: It was revealed to the Prophet ﷺ that for a length of time his *ummah* will have pious men in government, their rich men will be endowed with liberality and will spend from Allah's provisions sincerely on virtuous accounts, and their mutual dealings will conclude with consultation. (These are three signs that the *ummah* will observe the Commands of Allah and His Messenger.) The Prophet ﷺ said that these would be a blessing for the *ummah* and they would be worthy of walking on the face of the earth and, being the best community, they would be responsible to guide and lead people. It was also revealed to ohim that a time would come when things would be reversed.

Evil people would rule, the rich men would be stingy and greedy and their affairs would be concluded with the pleasure of women in mind. The Prophet ﷺ said that the people would not then be deserving of walking on the face of the earth but would deserve to be eliminated and buried into it.

This Hadith, too, besides predicting the future events, warns the *ummah* to mend their ways.

The Trials That Will Grow

(١٩٢٣/٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَادِرُوْا بِالْاَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِىْ كَافِرًا وَيُمْسِىْ مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيْعُ دِيْنَهٗ بِعَرَضٍ مِنَ الدُّنْيَا. (رواه مسلم)

(9/1923) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "Make haste in doing good deeds before the coming of the trial that will descend in quick succession like portions of the dark night. (It will be that) a man will rise up in the morning as a faithful but will begin the evening as one deprived of faith. Or he will be a believer in the evening but will not remain a believer the next morning and become an infidel. He will sell away his religion and faith for, the meagre provisions of this world." (Saheeh Muslim)

Commentary: The Prophet ﷺ was informed that his *ummah* will encounter trials one upon another like the darkness of the night. As a result, a man would wake up a Believer and Muslim but by evening time he will go astray or do a wicked deed and waste away and foil religion.

This trial will emerge through misleading movements and women and through greed for wealth and leadership and other kinds of indecent desires. The last sentence in the Hadith is "يَبِيْعُ دِيْنَه' بِعَرَضٍ مِنَ الدُّنْيَا" (He will sell away his religion against paltry provisions of the world.) The Hadith does not only imply that a man would turn to disbelief for worldly ends but it also encompasses all possibilities whereby he will overlook the religious commands to further his worldly ambitions (like amassing wealth or strengthening his leadership, etc.) Thus, coveting the world and neglecting the Hereafter and every kind of sin and indecency is included here and this is practical disbelief. We may repeat here that though the Prophet ﷺ addressed the Companions ﷺ, the addressees realy include his *ummah* of every period. He means to warn every Believer to beware of Trials liable to hamper faith and to tell him that he must hasten to do righteous deeds lest he succumb to trial and fail to do good deeds thereafter. If he will persist in doing pious deeds, he will be entitled to Allah's protection from Trial.

(١٩٢٤/١٠) عَنِ الْمِقْدَادِبْنِ الْاَسْوَدِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ، اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ، وَلَمَنِ ابْتُلِيَ فَصَبَرَ فَوَاهًا. (رواه ابوداؤد)

(10/1924) Sayyidina Miqdad ibn Aswad ﷺ reported having heard Allah's Messenger ﷺ say, "Surely he is fortunate who is kept safe from trials. He is fortunate who is kept far away from trials. He is fortunate who is separated from trials. But, as for him who is involved into it and he shows patience and steadfastness, (What do we say of him but that) he is praised and lauded." (Sunan Abu Dawood)

Commentary: Whenever he wished that his listeners should comprehend well what he said to them, he repeated that three times. For instance, here he said thrice "اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ" (He is surely fortunate who is kept away from trials.) He said that again and again because it is a great blessing for anyone to be protected from trials but because it is not seen, many people do not realise it. Therefore, they neither value it nor express gratitude for it which is

a serious deprivation. In the end, he said that if anyone does face trial and endures it by sticking to religion then he is to be lauded and congratulated. This is the more appropriate interpretation of the last words "وَلَمَنِ ابْتُلِىَ فَصَبَرَ فَوَاهًا" although exponents have suggested other meanings too. And, knowledge is with Allah!

(١٩٢٥/١١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ وَتَظْهَرُالْفِتَنُ وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرَجُ، قَالُوْا وَمَاالْهَرَجُ؟ قَالَ الْقَتْلُ (رواه البخارى و مسلم)

(11/1925) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "The times will draw nearer, knowledge will be taken away, trials will afflict and stinginess will be put (in human nature and hearts), and there will be much *harj*." The Companions ﷺ asked what *harj* was and he said, "Bloodshed and killing." (Saheeh Bukhari, Saheeh Muslim)

Commentary: The Prophet ﷺ has spoken of some trials that will afflict the *ummah*. His first words were يَتَقَارَبُ الزَّمَان. The commentators have suggested different meanings for it, but I am inclined to understand it as; times will pass rapidly, there will be no auspiciousness in it, something done in a day will take several days to accomplish. This is my experience, but Allah knows best.

The Prophet ﷺ also said that knwledge will be taken away. It is the knowledge that is the legacy of the Prophet ﷺ will be taken away. This is explained in another Hadith that religious scholars (the heirs of this knowledge) will be taken away (through libraries may survive and professional scholars thrive in our cities). The fact is that knowledge which is the legacy of prophethood and is guidance and light is only that which the religious scholars possess as trustees thereof. If they do not exist, the knowledge and light will disappear with them.

The third thing the Prophet ﷺ said, "Trials will afflict (In different ways)." This is self-explanatory. The fourth thing he said "وَيُلْقَى الشُّحُّ". The praiseworthy qualities of generosity and sacrifice will be lacking. The last thing he said is that there will be much bloodshed and killing. This is destructive by worldly standards and a grave sin in terms of the Hereafter. May Allah protect us from

these trials.

(١٩٢٦/١٢) عَنْ مَعْقَلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعِبَادَةُ فِي الْهَرَجِ كَهِجْرَةٍ اِلَيَّ. (رواه مسلم)

(12/1926) Sayyidina Ma'qal ﷺ ibn Yasar reported that Allah's Messenger ﷺ said, "To occupy oneself during the harj (killing) is like making the hijrah (migration) towards me."(Saheeh Muslim)

Commentary: When there is unnecessary killing, a Believer must save himself from that and devote himself with single-minded worship of Allah. In Allah's sight, this deed will be like his migration from the land of the infidels towards the Prophet ﷺ to preserve his faith.

(١٩٢٧/١٣) عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ قَالَ اَتَيْنَا اَنَسَ بْنَ مَالِكٍ فَشَكَوْنَا اِلَيْهِ مَانَلْقىٰ مِنَ الْحَجَّاجِ فَقَالَ اِصْبِرُوْا فَاِنَّهٗ لَايَاتِيْ عَلَيْكُمْ زَمَانٌ اِلَّاالَّذِيْ بَعْدَهٗ اَشَرُّ مِنْهُ حَتّٰى تَلْقَوْا رَبَّكُمْ، سَمِعْتُهٗ مِنْ نَبِيِّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه البخارى)

(13/1927) Sayyidina Zubayr ibn Adi ﷺ reported that they went to Sayyidina Anas ﷺ ibn Maalik and complained to him of the oppression let loose by Hajjaj. He said, "Be patient (on these trials) and know that no time will come upon you but will be followed by a time worse than it till you meet your Lord. I have heard this from your Prophet ﷺ."

Commentary: We have stated earlier in this series of *Ma'arif ul-Hadith* that Allah had granted the Prophet's ﷺ personal servant, Sayyidina Anas ﷺ ibn Maalik a long life. He lived in Basra for about 80 years after the Prophet's ﷺ death. After Sayyidina Mu'awiyah ﷺ, the rule of Hajjal Thaqafi of the Banu Umayyah was proverbial for its cruelty. Zubayr ibn Adi was a tabi'ee. Sayyidina Anas ﷺ comforted them when he and his colleagues complained to him of the cruelty of Hajjaj by saying that they should endure the oppression with patience, for, more difficult times would come. He had heard the Prophet ﷺ say that the times to follow would always be worse than the time preceding it.

This might lead one to doubt that Sayyidina Umar ibn Abdul Aziz رحمة الله عليه followed Hajjaj and after him too there were other just and pious rulers. Then how would we reconcile the Prophet's

ﷺ saying about more difficult times following one after another?

The Prophet's saying does not concern government and officers of government alone. Rather, he had said that in general terms about the overall condition of the *ummah*. There is no doubt in what he said and it is confirmed by observation. Hajjaj was as he is projected, but there were other people in the government and they were evil and corrupt. However there were many Companions alive at that time. There were many tabi'een who rank most excellent after the Companions ﷺ and many of the believing masses were righteous people too. Every succeeding generation was definitely worse than the previous. This is also borne out by history. May Allah preserve our faith from mischief.

(١٩٢٨/١٤) عَنْ سَفِيْنَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْخِلَافَةُ ثَلٰثُوْنَ سَنَةً ثُمَّ يَكُوْنُ مُلْكاً ثُمَّ يَقُوْلُ سَفِيْنَةُ اَمْسِكْ خِلَافَةَ اَبِىْ بَكْرٍ سَنَتَيْنِ وَخِلَافَةَ عُمَرَ عَشْرَةً وَعُثْمَانَ اِثْنَتَىْ عَشَرَةَ وَعَلِيٍّ سِتَّةً.

(رواه أحمد والترمذى وابوداؤد)

(14/1928) Sayyidina Safinah ﷺ reported having heard Allah's Messenger ﷺ say, "The Khalifah (caliphate) will last only thirty years. Then monarchy will take over. "Then Safinah said, "Count the (years of)Khalifah — Abu Bakr 2 years, Umar (10 years, Uthman 12 years and Ali 6 years."

(Musnad Ahmad, Jami' Tirmizi, Sunan Abu Dawood)

Commentary: Sayyidina Safinah ﷺ was the Prophet's ﷺ freed slave. He has quoted the Prophet ﷺ as saying that the *Khalifat* would last thirty years, that is what was exactly on his pattern and the way which pleasure Allah (and which is called *Khilafat Raashidah*). Then the system would switch over to monarchy. Allah had revealed this to His Prophet ﷺ who mentioned it to his Companions ﷺ often, and cautioned them. This is reported by different Companions ﷺ. Sayyidina Safinah also gave a count of the duration of *Khilafat*, but that is an estimate, for, the exact periods are:

Sayyidina Abu Bakr ﷺ: 2 years four months,
Sayyidina Umar ﷺ: 10 years six months,
Sayyidina Uthman ﷺ: few days short 12 years,

Sayyidina Ali ﷺ: 4 years 9 months.

This adds up to 29 years 7 months. Sayyidina Hassan was Khalifah for about five months and that makes the total 30 years. These are the thirty years of *Khilafat Raashidah*. Then, as the Prophet ﷺ had forewarned, there was Kingdom instead of Khilafat. These foretellings are evidence of his prophethood as well as warning to the *ummah*.

(١٩٢٩/١٥) عَنْ حُذَيْفَةَ قَالَ قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَقَامًا مَاتَرَكَ شَيْئًا يَكُوْنُ فِيْ مَقَامِهٖ ذَالِكَ اِلىٰ قِيَامِ السَّاعَةِ اِلَّاحَدَّثَ بِهٖ حَفِظَه، مَنْ حَفِظَه، وَنَسِيَه، مَنْ نَسِيَه، قَدْ عَلِمَه، اَصْحَابِيْ هٰؤُلَاءِ وَاِنَّه، لَيَكُوْنُ مِنْهُ الشَّيْئُ قَدْنَسِيْتُه، فَاَرَاهُ فَاَذْكُرُه، كَمَا يَذْكُرُالرَّجُلُ وَجْهَ الرَّجُلِ اِذَاغَابَ عَنْهُ ثُمَّ اِذَا رَاٰهُ عَرَفَه، . (رواه البخاري ومسلم)

(15/1929) Sayyidina Huzayfah ﷺ reported that (one day) Allah's Messenger ﷺ stood up (to deliver a sermon). He did not omit to mention anything that would occur till the Last Day. he mentioned all of them. He who remembered did remember it but he who forgot, did forget. My friends too know it. And, the fact is that I forget something of his sermon but when I see it (happen), I remember it. (It is) like a man who forgets the face of another man when he is absent from him but then as he sees him, he recognises him (And remembers the forgotten face).

(Saheeh Bukhari, Saheeh Muslim)

Commentary: This report has been narrated by other Companions too. One day the Prophet ﷺ delivered a very lengthy sermon in which he mentioned the events and calamities that would occur till the Last Day. Obviously, he had thought it necessary to caution the *ummah* about these occurences, for, that was his mission, and that did behove him too. However, there are people who hold that he had knowledge of everything from the begining of creation to the Last Hour of the universe, and of all creatures and of every little thing. They cite this Hadith and other Ahadith of this purport in support of their cuntention. They assert that the Prophet ﷺ said in these Ahadith everything about ماكان ومايكون (what was and what will be). This would encompass all countries of the world including India, Japan, America, Russia etc. and everything

happening there till the Last Day was known to him whereher it concerned man animals, birds and creatures in the oceans too. In the same way, he told the Companions ﷺ — according to these people — everything broadcast on the radio the world over and printed in newspapers worldwide til! the Last Day.

Even one with a little intelligence can see that this is not the purport of the Hadith.

Besides, if what they say is true then he would have named the Khalifah who succeeded him, Sayyidina Abu Bakr ﷺ, and the next and so on so forth. If that were so then there would have been no argument, consultation or selection of the first Khalifah at Saqeefah Banu Sa'dah, and again on the martyrdom of the second Khalifah, Sayyidina Umar ﷺ, the third would have been appointed directly.

If we say that these people forgot what the Prophet ﷺ said about these things then that reflects on every thing about religion. It is the Companions ﷺ who taught religion to the ummah and among them were the *sabi'qeen awaleen* and *ashrah mubash sharah*. If we were to believe that they forgot something that concerned themselves then their Ahadith would be unreliable too. If it is known about any narrator of Hadith that he was forgetful then the *muhadditheen* do not rely on any of his Ahadith, and he is classified as unreliable reporter.

Anyway the claim of these people that the Prophet ﷺ had described in his sermon in the Masjid Nabawi — what they call — جميع ما كان وما يكون — is very foolish and ignorant in view of the foregoing arguments. All that the Ahadith say is that he described the extra-ordinary incidents and calamities to occur till the Last Day and of the main Trials and turmoil all of which Allah had revealed to him, and which he found necessary to inform the *ummah*. This is the call of his mission and this is worthy of him.

SIGNS OF THE *QIYAMAH*

Just as the Prophet ﷺ mentioned some of the *fitan* (trials) to afflict the *ummah*, he also spoke of some things that would happen before the Last Hour. Some of them are unusual, seemingly contrary to the natural laws on which the solar system operates, for example rising of the sun from the east instead of the west, the emergence of *daabatul ard* (a beast from the earth), the coming of dajjal, the descent of Sayyidina Isa عليه السلام. These unusual signs would take place very near the Last Hour, as if they were an introduction to it. They are also known as the major signs. At the same time, the Prophet ﷺ has also mentioned certain things, happenings, changes which will occur before the Last Hour and which may not be unusual, but they were unusual and surprising in his times and the times of the best of generations. Their occurence is a sign of mischief and corruption. They are the general signs of the Last Hour. We present, therefore, the sayings of the Prophet ﷺ on these signs, the general or the second kind. The Ahadith on the first kind will be presented thereafter.

(١٦/١٩٣٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ بَيْنَمَا النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ اِذْجَاءَ اَعْرَابِىٌّ فَقَالَ مَتَى السَّاعَةُ؟ قَالَ اِذَا ضُيِّعَتِ الْاَمَانَةُ فَانْتَظِرِ السَّاعَةَ، قَالَ كَيْفَ اِضَاعَتُهَا؟ قَالَ اِذَا وُسِّدَالْاَمْرُ اِلٰى غَيْرِ اَهْلِهٖ فَانْتَظِرِ السَّاعَةَ. (رواه البخارى)

(16/1930) Sayyidina Abu Hurayrah رضي الله عنه reported that while the Prophet ﷺ was speaking a Bedouin came and asked the Prophet ﷺ, "When will the Last Hour come?" He said, "(The time) when trust will be wasted then wait for the Last Hour." The Bedonin submitted "How will a trust be wasted?" He said, "When affairs are handed over to the unworthy then wait for the Last Hour." (Saheeh Bukhari)

Commentary: The word *amanat* in Arabic has a wide connotation. Every important and great responsibility is an *amanah* translated here as trust. The true meaning may be surmised from this verse of Surah al-Ahzab:

"اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوَاتِ وَالْاَرْضِ وَالْجِبَالِ......الآية"

(الاحزاب ٣٣:٧٢)

{We offered the trust (freedom of choice to do good or to do evil) to the heavens and the earth and the mountains}

(al-Ahzab, 33:72)

Sayyidina Abu Hurayrah's ﷺ Hadith has the Prophet's ﷺ own explanation of this world: responsibility will be placed with the unworthy; this includes responsiblity of every kind, step by step — governance, offices of government, religious leadershop, trusts, judgement and ruling, etc., any large or small responsibility misplaced with the unworthy. These are examples of wasting or misusing trust and it is a sign of the Last Hour.

Though the Prophet ﷺ gave this information to a Bedouin in answer to his query, it is a message to his *ummah* that they must realise the importance of *amanah* and give its right. They must give responsibility in every matter to one who is worthy of it otherwise they will be guilty of wasting it and they will be answerable to Allah for that.

(١٩٣١/١٧) عَنْ جَابِرِبْنِ سَمُرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ بَيْنَ يَدَىِ السَّاعَةِ كَذَّابِيْنَ فَاحْذَرُوْهُمْ . (رواه مسلم)

(17/1931) Sayyidina Jabir ﷺ ibn Samurah reported that the Prophet ﷺ said, "Before the Last Hour, there would be some *Kazzab* (great liars). You must be careful of them."

(Saheeh Muslim)

Commentary: The word *Kazzabeen* (pl. of *Kazzab*) are the people whose lies are out of the ordinary and concern the religion, like claim of prophethood, inventing Ahadith or false stories to promote their *bid'ah* and evil. The Prophet ﷺ said that such people will come after him but before the Last Hour and will try to mislead the people. He, therefore, advised his *ummah* to be aware of them. As we know, since the Prophet's ﷺ times till now, hundreds of

claimants to prophethood have risen, the first of them being Musaylimah Kazzab, and, according to our knowledge, the last was Ghulam Ahmad Qadyani. Similarly, claimants to being Mahdi have been appearing as also proponents of various movements. They are all included among the Kazzab mentioned by the Prophet from whom he has asked us to keep away.

(١٩٣٢/١٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اتُّخِذَالْفَيْئُ دِوَلًاوَالْاَمَانَةُ مَغْنَمًا وَالزَّكٰوةُ مَغْرَمًا وَتُعُلِّمَ لِغَيْرِالدِّيْنِ وَاَطَاعَ الرَّجُلُ اِمْرَأَتَهُ وَعَقَّ اُمَّهُ وَاَدْنَا صَدِيْقَهُ وَاَقْصَا اَبَاهُ وَظَهَرَتِ الْاَصْوَاتُ فِى الْمَسَاجِدِ وَسَادَالْقَبِيْلَةَ فَاسِقُهُمْ وَكَانَ زَعِيْمَ الْقَوْمِ اَرْذَلُهُمْ وَاُكْرِمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَظَهَرَتِ الْقَيْنَاتُ وَالْمَعَازِفُ وَشُرِبَتِ الْخُمُوْرُ وَلَعَنَ اٰخِرُ هٰذِهِ الْاُمَّةِ اَوَّلَهَا فَارْتَقِبُوْا عِنْدَ ذٰلِكَ رِيْحًا حَمْرَاءَ وَزَلْزَلَةً وَخَسْفًا وَمَسْخًا وَقَذْفًا وَاٰيَاتٍ تَتَابَعُ كَنِظَامٍ قُطِعَ سِلْكُهُ فَتَتَابَعَ

(رواه الترمذى)

(18/1932) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "When the spoils are considered as personal wealth, and trusts as spoils, and *zakat* as tax (or penalty), and knwoledge is acquired for objectives other than religious, and men obey their wives and disobey their mothers, and draw friends near to them but drive fathers away, and voices are raised in mosques, and the chief of a tribe is their most immoral man, and such a man is appointed a nation's leader as is the most worthless and wicked among them, and a man is respected for fear of his mischief, and (professional) female singers, and musicians are common, and wine is consumed, and the latter-day people of the *ummah* curse their predecessors — then wait for the violent storms, earth quakes, and being swallowed up by the earth, metamorphosis, raining stones and (other) signs (like this) following each other in quick succession like a necklace whose string is cut off so that its bits fall one after another." (Jami' Tirmizi)

Commentary: The Prophet ﷺ has enumerated fifteen bad deeds that will be found in his *ummah* before the Last Day.

(1) The persons in authority will use spoils of war as their

personal wealth although they belong to the warriors, and the poor too have a share in it.

(2) They will not pay *zakah* to the government willingly but regard it as a kind of penalty.[1]

(3) Religious knowledge will be acquired to further wordly ends and gains although it should be acquired for religion and improvement of one's Hereafter.

(4) & (5) Men will obey their wives and attend to their whims while they will disobey their mothers and hurt them.

(6) & (7) They will keep close to friends and colleagues but keep the father away and treat him shabily.

(8) Etiquette will not be observed in mosques where it is not allowed to speak loudly uncessarily. People will make a noise and shout there.

(9) The sinful people will be chiefs and leaders of tribes.

(10) Those people will be made responsible for their communty who are the most mean among them.

(11) The wicked will be respected because people fear their wickedness.

(12) & (13) There will be an abundance of professional singing-girls and musical instruments (and those who enjoy them).

(14) Wine will be drunk much.

(15) Succeeding generations of the *ummah* will curse and speak ill of their predecessors in the *ummah*.

The Prophet ﷺ said at the end of his message, "When these evils are seen, wait for the wrath of Allah in the shape of (red) violent winds, strong earth-quakes, men being swallowed into the earth, their faces bring changes strikingly, raining of stones from heaven, and other signs of the Dominant and Glorious Allah which will appear in quick succession as though beads falling off a broken necklace.

The apparent meaning of the Hadith is that when these evils will come over among the *ummah*, the Divine wrath will fall on

❶. It must be remembered that the Islamic government is authorised to collect from the rich and disburse *zakah* to the deserving. Those who are not fearful of Allah and have weak faith consider it as one of governmental taxes a penalty or fine.

them in the forms mentioned.

(١٩/١٩٣٣) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى يَكْثُرَ الْمَالُ وَيَفِيْضَ حَتّٰى يُخْرِجَ الرَّجُلُ زَكٰوةَ مَالِهٖ فَلاَ يَجِدُ اَحَدًا يَقْبَلُهَا مِنْهُ وَتَعُوْدُ اَرْضُ الْعَرَبِ مُرُوْجًا وَاَنْهَارًا. (رواه مسلم)

(19/1933) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "The Last Hour will not come until (the time) when wealth is abundant and overflowing and until when a man takes out *zakah* on his property but does not find one (poor, needy or deserving) who would accept it from him, and the Arabian land (most of which is barren today) turns green and flourising with rivers." (Saheeh Muslim)

Commentary: There has been an abundant flow of wealth in Arab countries since the discovery of petrol about a half century ago. They are also trying to turn the barren, dead land into fertile, cultivable gardens and to have flowing, gushing rivers. When the Prophet ﷺ had disclosed this, no one could have imagined such a thing but Allah had revealed it to him and he let the *ummah* know about it. The Companions ﷺ had only heard him but today we can see his words being given practical shape. Surely, such sayings of the Prophet ﷺ are his miracles and evidence of his prophethood ﷺ.

(٢٠/١٩٣٤) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى تَخْرُجَ نَارٌ مِنْ اَرْضِ الْحِجَازِ تُضِيْئُ اَعْنَاقَ الْاِبِلِ بِبُصْرٰى. (رواه البخاری و مسلم)

(20/1934) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "The Last Hour will not come before a fire (of unusual kind) rises from the Hijaz which will illuminate the necks of camels in Basra." (Saheeh Bukhari, Saheeh Muslim)

Commentary: Allah had revealed to His Messenger ﷺ the extraordinary happenings and calamities that would occur in the world. One of them is the extremely unusual kind of fire that would issue from the Hijaz and would be one of the unimaginable signs of the Power of Allah. Its light will illuminate the necks of camels hundreds of miles away in Busra.

Hijaz is the wide area of land that has cities like Makkah, Madinah, Jaddah, Ta'if, Rabigh, etc. Busra is a city in Syria near Damascus. Most of the exponents of Hadith including those of Saheeh Bukhari and Saheeh Muslim, Hafiz Ibn hajr, Allama Ayni and Imam Nawawi cites the fire that had crupted near Madinah in mid-seventh century Hijri as the one spoken of by the Prophet ﷺ. For three days there were the after-effects of a strong earthquake then the fire spread over a vast area and resounded with a roar and rumble like clouds do. It seemed like a city of fire and whichever mountain fell into its stride crumbled to pieces or dissolved. Though it was at some distance from Madinah yet its nights were illuminated as though they were days and people could do the same things they did during daytime. Its light was seen hundreds of miles away, including Yamamah and Busra. What was surprising about it was that it burned down rocks to ashes but did not burn trees, and it had erupted in the begining of Jumadi ul-Ukhra and lasted till the end of Rajab, about two and three-quarters of a month. All the while not only was Madinah safe but a pleasant, cool air blew over it. Undoubtedly, the fire was a sign of Allah's Power, Glory and Majesty. The Prophet ﷺ had mentionned it six hundred and fifty years earlier.

MAJOR SIGNS OF THE LAST HOUR

Sun Rise From West, Beast of The Earth, Mischief of Dajjal, Coming of Imam Mahdi & Descent of Sayyidina Isa ﷺ

(١٩٣٥/٢١) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اَوَّلَ الْاٰيٰتِ خُرُوْجًا طُلُوْعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوْجُ الدَّابَةِ عَلَى النَّاسِ ضُحًى وَاَيُّهُمَا كَانَتْ قَبْلَ صَاحِبِهَا فَالْاُخْرىٰ عَلىٰ اِثْرِهَا قَرِيْبًا.

(رواه مسلم)

(21/1935) Sayyidina Abdullah ibn Amr ibn al-Aas ﷺ reported that he heard Allah's Messenger ﷺ say, "The first to be seen of the signs of the Last Hour will be the rising of the sun from the west, and the appearance of *daabat ul-ard* (the Beast of earth) before the people. Whichever of the two precedes, the next is close on its heels." (Saheeh Muslim)

Commentary: When these words were spoken by the Prophet ﷺ, Allah had revealed to him only that the two singular, unusual signs would be shown. The sun that rises in the east would change its habit and rise in the west. Secondly, an unusual animal (دَابَّةُ الْاَرْض) will appear also against normal happenings. Till that time, the Prophet ﷺ was not told which of the two would be the first to occur and so he said explicitly that one would follow the other quickly. In other words, both will occur concurrently.

The appearance of *daabat ul-ard* is also mentioned in the Qur'an (an-Naml, 27:82). Many unfounded stories circulate about it among the masses and, blesses and spurious reports have found their way in some exegesis. The words of the Qur'an and reliable Ahadith tell us only that it will be an animal that walks and runs on earth whom Allah will raise from the earth in an unusual maner (just as He had Salih ﷺ from a rock of a mountain.) By the

Command of Allah, it will speak like human beings and will reason out with them for Allah. Some Ahadith suggest that it will appear from Mount Safa in Makkah.

The rising of the sun from the west and the appearance of the beast in a manner not normally known — both seem to be contrary to natural laws. Hence those who are low of understanding and are not aware of the unlimited powers of Allah may entertain doubts about it. They must realise that these things will happen when the laws on which this world works come to an end, and the time of the Last Hour or the *Qiyamah* would begin. Earth and heaven will be no more and there would be another world with a different system.

We may make it clear here that the major signs too are of two kinds. Some will be manifest very near to the Last Day and they may be said to be conjunctive to it in the same way as dawn spells the commencement of the day. Both these signs mentioned in this Hadith are of this type, and they are the first of the signs of this type to be manifest. They would herald the end of the world at Allah's Command and the begining of the era of *Qiyamah* and another system.

Some other major signs of the Last Hour would be manifest some time before that and they would be signs of nearness of the Last Hour. Among these signs are the emergence of *dajjal* and descent of Sayyidina Isa ﷺ. (We will read about them in the Ahadith to follow).

(١٩٣٦/٢٢) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ ثَلٰثٌ اِذَا خَرَجْنَ لَایَنْفَعُ نَفْسًا اِیْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْكَسَبَتْ فِیْ اِیْمَانِهَاخَیْرًا طُلُوْعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالدَّجَّالُ وَدَابَّةُ الْاَرْضِ. (رواه مسلم)

(22/1936) Sayyidina Abu Hurayrah ؓ reported that Allah's Messenger ﷺ said, "(Of the signs of the Last Hour), there are three which when they are manifest will not benefit a man his profession of faith (and performance of good deeds) who was not a Believer before hand, or had not supplemented his belief with righteous deeds. (they are:) rising of the sun from the west, emergence of *dajjal* (anti-Christ), and appearance of *daabat ul-ard* (beast of earth)." (Saheeh Muslim)

Commentary: With the manifestation of these three signs, it will be clear to everyone that the whole system of the world has gone hay wire and the *Qiyamah* has approached. Hence, to believe then or to repent from sins or give charity — things which one was not used to do before that — would be like doing them at the doorsteps of death when unseen facts are visible. Such conduct is never reliable and, therefore, of no benefit.

(١٩٣٧/٢٣) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَابَيْنَ خَلْقِ اٰدَمَ اِلٰى قِيَامِ السَّاعَةِ اَمْرٌ اَكْبَرُ مِنَ الدَّجَّالِ (رواه مسلم)

(23/1937) Sayyidina Imran ﷺ ibn Husayn reported that he heard Allah's Messenger ﷺ say, "Between the creation of Adam and the establishment of the Hour there is no matter (incident or calamity) greater or more grave than the mischief of *dajjal*." (Saheeh Muslim)

Commentary: This means that of all the trials and mischiefs that Allah's slaves have faced since the creation of Sayyidina Adam ﷺ till today and will face from today till the coming of the Last Hour, the mischief of *dajjal* is the most severe. There is much hard trial for Allah's slaves in it, May Allah help us preserve our faith, and cause us to die as Believers.

(١٩٣٨/٢٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلاَ اُحَدِّثُكُمْ حَدِيْثًا عَنِ الدَّجَّالِ مَاحَدَّثَ بِهٖ نَبِىٌّ قَوْمَهٗ اِنَّهٗ اَعْوَرُ وَاِنَّهٗ يَجِيْئُ مَعَهٗ مِثْلَ الْجَنَّةِ وَالنَّارِ فَالَّتِىْ يَقُوْلُ اِنَّهَا الْجَنَّةُ هِىَ النَّارُ وَاِنِّىْ اُنْذِرُكُمْ كَمَا اَنْذَرَ نُوْحٌ قَوْمَهٗ. (رواه البخارى و مسلم)

(24/1938) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "Shall I not tell you something about *dajjal* that no Prophet has related to his people? He is one-eyed (with a grape-sized inflamation in his eye). He will have with him something like Paradise and something like Hell. What he will show as Paradise will be, in fact, Hell. And I warn you of *dajjal* as Allah's Messenger, Nooh had warned his people."
(Saheeh Bukhari and Saheeh Muslim)

Commentary: The treasury of Hadith contains innumerable Ahadith about *dajjal* narrated by differrent Companions ﷺ and

this leaves no room for doubt that Allah's Messenger ﷺ had disclosed *dajjal's* appearance before the Last Hour. He had also disclosed that *dajjal's* mischief will be the greatest and severest of mischiefs for Allah's slaves. he will claim divinity and advance evidence in support of his claim through astounding spectacles and oddities. One of these would show fake Paradise and fake Hell with him while what he calls Paradise would be Hell and his Hell would be Paradise. It is also possible that the so-called Paradise and Hell with him would be a deception through magic or hypnotism. It is also possible that Allah who created the devil to put as to trial may create *dajjal* and the Paradise and Hell with him. One of his signs would be that he will be one-eyed. It is reported in sound Ahadith that he will have a grape-sized inflammation in his eye which will be visible to all. Many disbelievers and the weak believers will be impressed by his magic and confirm his divinity while true Believers will strengthen their belief on witnessing his approach and his super-natural feats. They will exclaim, "This is the *dajjal* of whom the Prophet ﷺ warned us." Thus, his coming will mean improvement in their ranks.

Dajjal Supernatural Feats

We have stated above that there are innumerable Ahadith on the appearance of dajjal. These Ahadith leave no doubt also that he will claim to be God and he will perform great super-natural feats which would stupefy sense and which would be beyond human power. For instance, he will have Paradise and Hell with him and he will command the clouds to shower rain and they would obey. He will command earth to grow vegetation and it will do that spontaneously. He will cause the worldly state of those who believe in him to improve while those True Believers who reject him will face severe decline in their worldly life and comforts and they will face poverty and hunger and other difficulties. He will kill a young, strong man, cut him down in two and then revive him to life before everyone to see. In short, the innumerable Ahadith leave no doubt that he will perform such super-natural deeds and that will be a trial for mankind.

If unnatural things happen at the hands of the Prophets عليهم

السلام then we call that *mujizat* (miracles). Sayyidina Musa عليه السلام and Sayyidina Isa عليه السلام performed miracles as borne out in the Qur'an. The Prophet ﷺ also performed a *mujizah* of the splitting of the moon, and others which are reported in books of Hadith.

If an unnatural phenomena is observed at the hands of the righteous Believers, followers of a Prophet, then it is called *karamat* an example of which is the case of the cave-dwellers (*as'hab ul-kahf*). There are thousands of such observances by the men of Allah or *awliya* of this community of Prophet Muhammad ﷺ.

If a disbeliever or a polytheist or a sinful, immoral person performs such a feat then these feats are called *istidraj*. This definition also applies to *dajjal's* performances.

Allah has made this world an examintion hall. Man is equipped with ability to do good as well as evil and He sent His Prophets عليهم السلام to guide men to the Right Path, and their deputies (heirs) will carry on this service till the Last Day. At the same time, Allah also created the devil and his henchmen from mankind and *jinn* to mislead and incite to evil ways. They will do their job till the Last Day. Among the children of Sayyidina Aadam guidance was perfected on Sayyidina Muhammad ﷺ, the seal of Prophets. After him, the mission to guide and invite to virtue has become the responsibility of his successors while the inciting to evil and misguidance will be complete with *dajjal* and that is why Allah will empower him with *istidraj*. He will, therefore, perform such super-natural feats as belie intelligence, and which no other inciter to evil was provided.

This would also be the final trial of the creatures. In this way Allah will prove that the strong-willed, patient slaves who were guided by the Prophets عليهم السلام especially the Last Prophet ﷺ and his deputies, came through the trial of *dajjal* successfully. His supernatural oddities too did not deceive them, rather they increased in faith and they attained the high station of Siddiq (the truthful) which could never have been reached without going through the trial.

Coming of Mahdi

The gist of the Ahadith on this subject which are to any extent authentic is reproduced in these lines. In the last period before the end of the world, the ruleres will unleash all type of cruelty on Muslims who will find the vast earth of Allah closing is on them. They will face cruelty and oppression everywhere. Allah will then raise from this *ummah* (according to one version from the Prophet's ﷺ descendants) a strong reformer. he will strive hard and succeed in wiping out opression and injustice from the world. Justice will be dispensed everywhere and Allah's blessing would be showered in abundance. There would be good rainfall from the heaven, and there would be above normal, unimaginable production from the earth. (According to some Ahadith his name will be Muhammad, his father's name Abdullah and his epithet Mahdi) Allah will cause him to guide His slaves.

(١٩٣٩/٢٥) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِىّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ بِاُمَّتِىْ بَلاءٌ شَدِيْدٌ مِنْ سُلْطَانِهِمْ حَتّٰى يَضِيْقَ الْاَرْضُ عَنْهُمْ فَيَبْعَثُ اللّٰهُ رَجُلاً مِنْ عِتْرَتِىْ فَيَمْلَأُ الْاَرْضَ قِسْطًا وَعَدْلاً كَمَا مُلِئَتْ ظُلْماً وَجَوْرًا، يَرْضٰى عَنْهُ سَاكِنُ السَّمَآءِ وَسَاكِنُ الْاَرْضِ لَاتَدَّخِرُالْاَرْضُ شَيْئًا مِنْ بَذْرِهَا اِلَّا اَخْرَجَتْهُ وَلَاالسَّمَآءُ مِنْ قَطْرِهَا اِلَّاصَبَّتْهُ وَيَعِيْشُ سَبْعَ سِنِيْنَ اَوْثَمَانَ سِنِيْنَ اَوْتِسْعًا. (رواه الحاكم فى المستدرك)

(25/1939) Sayyidina Abu Sa'eed al-Khudri ﷺ reported that Allah's Messenger ﷺ said, "(In the final times,) my *ummah* will face severe hardship at the hands of their rulers so that Allah's vast earth will close down upon them. Then, Allah will raise a man from my descendants. His untiring efforts will bring about such a revolution that Allah's earth, just as it was replete will cruelty and oppression, will be full of justice and fairplay. Those in the heavens will be happy with it and those on earth too. In fact, it will grow whatever crop it should grow (not a seed will be wasted). Similarly, the heaven will not retain rain drops as treasures, but will shower them down (and it will rain abundantly according to the need). And the brave man will live

among the men for seven years, or eight years, or nine years."
(Mustadrak Haakim)[1]

Commentary: A Hadith of almost the same purport is reported by Sayyidina Qurrah al-Muzani ﷺ with this addition:

"اِسْمُهٗ اِسْمِیْ وَاِسْمُ اَبِیْهِ اِسْمُ اَبِیْ"

(His name will be the same as mine and his father's name will be the same as my father's. That is, Muhammad and Abdullah.)

This Hadith is found in Kanz ul-Ummat on the authority of Tabarani's Mu'jam Kabeer and of Musnad Bazzar. Both the Ahadith do not have the word "Mahdi." However, we can deduce from other reports that it refers to Sayyidina Mahdi. For, they say that his name will be Muhammad and epithet will be Mahdi.

This Hadith places the duration of Mahdi's rule as betwen seven and nine years. However, in another Hadith also reported by Sayyidina Abu Sa'eed al-Khudri ﷺ which we will see shortly, the duration is stated to be seven years, it is based on sunan Abu Dawood. It is possible that the words seven years or eight or nine years in the foregoing Hadith may be the narrator's doubt. Allah knows bets.

(١٩٤٠/٢٦) عَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَذْهَبُ الدُّنْيَا حَتّٰى يَمْلِکَ الْعَرَبَ رَجُلٌ مِنْ اَهْلِ بَيْتِیْ يُوَاطِئُ اِسْمُهٗ اِسْمِیْ (رواه الترمذی)

(26/1940) Sayyidina Abdullah ibn Mas'ood ﷺ reported that Allah's Messenger ﷺ said, "The world will not end before one of my ahl bayt (people of my house) becomes master and ruler of the Arabs. His name will be (the same as) my name." (Tirmizi)

Commentary: The name Mahdi does not appear in this Hadith too but it nevertheless refers to him. In a Hadith in Sunan Abu Dawood narrated by Ibn Mas'ood again there are these words too "يَمْلَأُ الْاَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا" (He will fill Allah's earth with equity and justice just as it was filled with creulty and injustice.) From this Hadith of Abu Dawood and from other Ahadith about Sayyidina Mahdi رحمة الله عليه, we learn that his rule will extend all over the world. Thus, reference to his rule over Arabs in the Hadith

[1]. Kanz ul-Ummal (Kitab al-Qiyamat)

under discussion is perhaps because he will have his seat of government there. Or, because he may rule over Arab lands in the begining but later on extend the sphere of his rule everywhere in the world. Allah knows best.

(١٩٤١/٢٧) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَهْدِىُّ مِنِّىْ اَجْلَى الْجَبْهَةِ اَقْنَى الْاَنْفِ يَمْلَأُ الْاَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا يَمْلِكُ سَبْعَ سِنِيْنَ (رواه ابوداؤد)

(27/1941) Sayyidina Abu Sa'eed al-Khudri ﷺ reported that Allah's Messenger ﷺ said, "Mahdi will be of my posterity. He will have a broad, bright forehead and large nose. He will fill the earth with equity and justice as it was filled with cruelty and injustice, and he will rule for seven years." (Sunan Abu Dawood)

Commentary: This hadith describes two visible physical features of Mahdi — a broad forehead and a large nose. Both these things have a say in man's beauty and handsomeness. That is why they are mentioned in particular. The physical features of the Prophet ﷺ as mentioned in the Ahadith also refer to these two things on the face. We may surmise from a reference to these two things that he would be a handsome man. However, his distinctive mark will be his achievement in eradicating from the world injustice and tyranny and introducing justice and fairplay in the world.

(١٩٤٢/٢٨) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ فِىْ اٰخِرِ الزَّمَانِ خَلِيْفَةٌ يَقْسِمُ الْمَالَ وَلَايَعُدُّه' (رواه مسلم)

(28/1942) Sayyidina Jabir ﷺ reported that Allah's Messenger ﷺ said, "there will be a Khalifah (a true king) in the last era who will disburse wealth (to the deserving) and he will not count it out (to them)." (Saheeh Muslim)

Commentary: The meaning of the Prophet's ﷺ saying is that a man of his *ummah* will be a ruler in the final era when Allah will bless with abundant wealth and he will be very generous with it. He will not withhold wealth but will give it away to the deserving without counting it. In another Hadith in Muslim itself the words are "يَحْثِى الْمَالَ حَثْيًا وَلَايَعُدُّه' عَدًّا" (he will give it out to the deserving with his both hands full and will not count it). Some of the

exponents of the Hadith opine that the Khalifah is Mahdi because other Ahadith tell us that Allah will bless his times with exceptionally large wealth. But Allah knows best.

(١٩٤٣/٢٩) عَنْ أُمِّ سَلِمَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْمَهْدِىُّ مِنْ عِتْرَتِىْ مِنْ اَوْلَادِ فَاطِمَةَ (رواه ابوداؤد)

(29/1943) The Mother of the Faithful, Sayyidah Umm Salamah رضی الله عنها reported that she heard Allah's Messenger ﷺ say, "Mahdi will be from my progeny, a descendant of Fatimah."
(Sunan Abu Dawood)

(١٩٤٤/٣٠) عَنْ اَبِىْ اِسْحَاقَ قَالَ قَالَ عَلِىٌّ وَنَظَرَ اِلٰى اِبْنِهِ الْحَسَنِ اِبْنِىْ هٰذَا سَيِّدٌ كَمَا سَمَّاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَسَيَخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمّٰى بَاسْمِ نَبِيِّكُمْ يُشْبِهُهٗ فِى الْخُلُقِ وَلَايُشْبِهُهٗ فِى الْخَلْقِ ثُمَّ ذَكَرَ قِصَّةً يَمْلَأُ الْاَرْضَ عَدْلًا (رواه ابوداؤد)

(30/1944) Abu Ishaq as-Sabi'ee reported that Sayyidina Ali رضي الله عنه looked towards his son Sayyidina Hasan رضي الله عنه and said, "This son of mine is a Sayyid (chief) as Allah's Messenger ﷺ has called him by this name. Surely, from his offspring a brave man will arise whose name will be the same as your Prophet's (Muhammad). In manners and character he will resemble Allah's Messenger ﷺ much and in his physical appearance he will not be like him."He then related that he would fill the earth with justice."
(Sunan Abu Dawood)

Commentary: Abu Ishaq Sabi'ee a Tabi'ee, has reported about a brave man to be born among the descendants of Sayyidina Hassan رضي الله عنه on the authority of Sayyidina Ali. Obviously, Sayyidina Ali رضي الله عنه did not relate this news of the future hundreds — nay, thousands — of years into the future except after having heard it from the Prophet ﷺ, the recepient of revelation. Such reports of the Companions رضي الله عنهم are classified by the *muhadditheen* as *marfoo* and it is understood about them that they had heard them from the Prophet ﷺ.

It seems that Sayyidina Ali Referred to the Prophet's ﷺ saying:

"اِبْنِى هٰذَا سَيِّدٌ وَلَعَلَّ اللّٰهَ اَنْ يُصْلِحَ بِهٖ بَيْنَ فِئَتَيْنِ عَظِيْمَتَيْنِ مِنَ الْمُسْلِمِيْنَ"

"(This, my son is a *sayyid* (chief). I hope that Allah will bring about through him peace between two warring Muslim groups."

The Prophet ﷺ used the word sayyid for Sayyidina Hasan رضي الله عنه.

While this Hadith discloses that Mahdi will be a descendant of Sayyidina Hasan رضي الله عنه, another name Sayyidina Husayn رضي الله عنه as the forefather of Mahdi. Some exponents have reconciled the two by suggesting that Mahdi would be of Hasni stock from father's side and of Husayni from mother's side.

There are some narratives that the Prophet gave glad tidings to Sayyidina Abbas رضي الله عنه that Mahdi would be among his descendants but these reports are very weak.[1] Those narratives that are reliable in any way tell us that Mahdi would be a descendant of the Prophet ﷺ, an offspring of Sayyidah Fatimah رضى الله عنها.

A Cautionary Note

We find it necessary here to mention that difference in these beliefs of *Ahl us-Sunnat* and the *Shia* because the latter projects to the unwary among the former that the two sides hold identical views on the subject of Mahdi.

On the basis of Ahadith about Sayyidina Mahdi — some of which we have related — the *ahl us-Sunnah* hold that before the Last Day a time would come when disbelief, mischief, tryanny and sin would be so overpowering that Allah's vast earth would close down upon the believers. Allah would then raise a brave man from among the Muslim *ummah* (some of whose characteristics are described in Ahadith). He will have Allah's help on his side and his all-out efforts would succeed in throwing out disbelief, mishief, tyranny and sin from the world all over which the atmosphere would be blessed with faith, justice and Islam. There would be an exceptional showering of Allah's blessing from the heaven and earth. The Ahadith tell us also that *dajjal* would appear in these

❶. These narratives may be seen in Kanz ul-Ummal (Kitab al-Qiyamah, section al-Aqwal and al-Af'al) V7 pp188 and 260, first edition, Dariah al-Ma'arif al-Uthmania, Hyderabad.

times and he will be the severest trial for this world, and the last one too. That would be the most difficult trial for the believers, that being the extreme stage of confrontation between good and evil. Sayyidina Mahdi would lead and fight for good and guidance while *dajjal* would fight for evil. Then sayyidina Isa عليه السلام would descend and Allah would cause him to wipe out *dajjal* and his mischief. (We will present Ahadith on that shortly and explain them together with a discussion on *Hayat Maseeh* and *Nuzool Maseeh*[1], *Insha Allah*).

However, the belief of the *Shia* is quite different from this. It is one of the wonders of the world. By itself this belief is enough to form an opinion about their religion. We will present here only an outline for the information of the *ahl us-sunnah* but details may be seen in my book *Irani Inqilab, Imam Khumaini awr Shiat.*

The *Shia* Belief About Mahdi

The belief of the *Shia* is part of faith for them. It is that Allah has named twelve Imams after His Messenger ﷺ and up to the Last Day. Their standing is equal to (on the same footing as) Allah's Messenger ﷺ and higher than all other Prophets and Messengers عليهم السلام, and, like the Prophet ﷺ, they are all innocent. It is *fard* to obey them just as it is obligatory to obey Allah's Messenger ﷺ and all of them possess the same characteristics and perfections that Allah had bestowed on His Messenger and Prophet ﷺ. The only difference is that they will not be called Prophet or Messenger, but will be called *Imam*, and an *Imam's* office has a higher rank than prophethood. Salvation is conditional on belief in their office just as it is conditional on belief in prophethood. Sayyidina Ali رضي الله عنه was the first Imam. His elder son Sayyidina Hasan رضي الله عنه succeeded him and was followed by his younger brother Sayyidina Husayn رضي الله عنه whose son Ali ibn al-Husayn (Zayn ul-Aabideen) followed him. Then each was succeeded by his son until Imam Hasan Askari was the eleventh Imam. He died in 260 AH. The *Shia Ithna Ashariya* believe that four or five years before his death (in 255 AH or 256 AH allowing for difference of opinion), he had a son by a Christian female slave

❶. Life and descent of Sayyidina Isa عليه السلام

(Nargis) who was kept concealed from the sight of people and no one could see him. (Thus his family members, too, did not know of his birth and existence.) Just ten days before the death of Hasan Askari, this son vanished miraculously (when he was four or five years old) with everything pertaining to *Imamat* (Imam's office). (These things were kept with every Imam begining with Sayyidina Ali ﷺ till the eleventh, Hasan Askari.) He hid himself in a cave in his native city by the name, *Sura man ra-aa* and he still is hiding there though more than eleven hundred and fifty years have elapsed. The Shia believe that he is the twelfth Imam and he is Imam Mahdi. He will come out of the cave some day and apart from other miraculous and unbelievable feats, he will also revive the dead. And — we seek refuge in Allah — he will also revive (Sayyidina) Abu Bakr ﷺ, (Sayyidina) Umar ﷺ and (Sayyidah) Ayshah رضی الله عنها (who in the eyes of the Shia, are more disbelieving and greater criminals than all the disbelievers and criminals including Fir'awn, Namrood, etc.) He will punish them and hang them to death. He will revive them thousands of times and every time put them on the hanger's scaffold. In the same way, he will revive every Companion ﷺ who supported them and eery sunni who loved and respected them. Besides, Allah's Messenger ﷺ, Sayyidina Ali ﷺ and all the innocent Imams as also the particular lovers of *Shia* will be revived and all of them will wtch their enemies (may Allah forgive us) being punished. In other words the *Shia* version of Imam Mahdi will enact the *Qiyamah* (Day of Ressurrection) before the real *Qiyamah.* In their religious terminology, they call it رجعت (*ruj'at*) and it is fard for them to believe in it. It is also stated in their narration on *ruj'at* that Allah's Messenger ﷺ will be the first to offer *bay'ah* (allegiance) to Mahdi. Then Sayyidina Ali, followed by other people according to their ranks. This is *Shia* version of Imam Mahdi whom they also call *al-Qa'im*, *al-Hujjah* and al- *Muntazir* and they await his emergence from the cave. When they mention him orally or in writing, they add the prayer: عجل الله فرجه (May Allah hasten his coming out!)

According to the *ahl us-sunnah* this is a fabricated story coined out of necessity because Hasan Askari, the eleventh Imam of the

Shia had no children when he died in 250 AH. That would have nullified their doctrine of the twelve Imams because only an Imam's son could become an Imam, and the twelfth would have been the last after whom the world would come to an end. In short, this story was fabricated to accomodate the Shia belief and it has now become a headache for the intelligent among them.

Although I had intended to be brief, I had to write this much to explain the difference in belief of the *Shias* and *ahl us-sunnah.*

We might mention here in explanation of the Ahadith on Sayyidina Mahdi that the 12th century authority and a far-sighted scholar, Ibn Khuldoom has clasified almost all the Ahadith on Mahdi in Hadith books of ahl us-sunnah as weak.[1] He has discussed exhaustively on the subject in his *muqaddimah.* However, later day ulama have disagreed with him. Neverthless, Ibn Khuldoom has initiated a discussion on the subject والمسئول من الله تعالىٰ هداية الحق والصواب. (And we request Allah for guidance to the truth and correct.)

Descent of Sayyidina Isa عليه السلام

The major signs of *Qiyamah* will be manifest near the Last Hour before the *Qiyamah.* One of them, and the exceptional one at that, is the descent of Sayyidina Isa عليه السلام. Although we will present a few Ahadith on this subject there are innumerable Ahadith in Books of Ahadith narrated by numerous Companions رضي الله عنهم. So, even without considerating their standing as Companions رضي الله عنهم we cannot doubt that all of them would combine together and fabricate Ahadith and blame the Prophet ﷺ of saying that Sayyidina Isa عليه السلام will descend from the heavens before the Last Hour. We cannot also allude that all of them erred in understanding the actual message of the Prophet ﷺ. So, the fact is that on reading these Ahadith we may conclude that the Prophet ﷺ had really informed his *ummah* that Sayyidina Isa عليه السلام would come down to earth from the heaven before *Qiyamah.* To that end, it is enough to read the work of Allamah Muhammad Anwar Shah Kashmiri entitled التصريح بما تواتر في نزول المسيح. He has collected more than seventy Ahadith on this subject from the books of Ahadith.

Apart from Ahadith, the coming down of Sayyidina Isa عليه السلام is

also known from the Qur'an. It says that he has been raised to the heaven and will return to earth before the Last Hour. We can get authoritative knowledge and satisfaction from Mawlana Anwar Shah Kashmiri's work "عقيدة الاسلام فى حيوة عيسٰى عليه السلام" (Both these works are in Arabic)

I have composed a book entitled *Qadyani Kyoo Musalman Nahi Aur Masala Nuzool Maseeh wa Hayat Maseeh.* I have devoted about 70 pages in this book to this subject. Those whose mother tongue is Urdu may benefit from the book and observe that while the Qur'an has informed us that sayyidina Isa عليه السلام will descend before the Last Day, the Ahadith have elaborated on the subject very exhaustively.

However, many people entertain intellectual doubts about it and the Qadyani writers have exploited the situation and published much literature on this subject (and tried to pave way for Mirza Ghulam Qadyani's claim to be the Maseeh, Sayyidina Isa عليه السلام). Therefore, I find it necessary to delve somewhat on this subject before explaining the Ahadith in this chapter. I hope readers will get answers to their doubts and be able to understand the subject satisfactorily.والله ولى التوفيق

Some Basic Facts

The First and most important thing that we must remember before pondering over this question is that the subject concerns that being whose very existence itself is different from the general practice of Allah and the laws of nature. It is that he was not born in the same way as anyone else in this world is born including all the Prophets عليهم السلام and Prophet Muhammad ﷺ himself — that is by the marriage of man and women. Rather, he was born by Allah's ability and command sent through Sayyidina Jibraeel عليه السلام. He was born to his mother, Sayyidah Maryam عليها السلام without the medium of a male having touched her but in a miraculous manner. So, the Qur'an has called him the word of Allah and has described his birth in *surah aal Imran* (verses 45, etc.) and *surah Maryam* (verses 19 etc.) The Injeel also says the same thing so that all Muslims and Christians hold the same belief.

The Qur'an has disclosed another great thing about him. When

he was born by Allah's power and command and word in a miraculous way to Sayyidah Maryam عليها السلام (who was a virgin and no man had touched her) and she carried him in her lap to the city whose people accused her of immorality, the infant (Isa ibn Maryam) spoke at the command of Allah about himself and about the chastity of his mother (surah Maryam, verse 27 to 33).

The Qur'an also tells us that, at the command of Allah, he performed unimaginable miracles. he moulded a bird out of clay and breathed into it and that became a live bird flying into air. He would stroke a born-blind and a lepor and they would recover the sight and health. He also could revive the dead. These miracles are confirmed in the Qur'an (*surah Aal Imran* and *al-Ma'idah*) and in the *Injeel*.

The Qur'an also says that when Allah made him Prophet and Messenger and he invited his people, the Banu Isra'il, to believe, they called him a fake and decided to crucify him[1]. They imagined that they had carried out their decision and crucified him to death. But, that was not so (They had crucified someone else believing him to be Sayyidina Isa عليه السلام.) The Jews could not even find him. Allah had taken him away to the heavens and he will now return to earth at Allah's command before the Last Hour and die here. Allah will get him to carry on the mission of Prophet Muhammad ﷺ and his coming down will be a great sign of the *Qiyamah*. (This is mentioned in *surah an-Nisa* and *Surah az-Zukhruf*)[2]

The believers, therefore have no doubt that Sayyidina Isa عليه السلام is raised up to the heaven and will be sent back on the appointed time just as they do not doubt his miracles.

Thus the first and significant thing that we have to keep in mind when we consider the question of descent of Sayyidina Isa عليه السلام is his unique case and the foregoing peculiarities.

2. The next thing that we should keep before us is that he will

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❶. In the Torah and Israil law a false Prophet was punished with death. In Islamic law such a one is killed.

❷. The verses of *surah an-Nisa* and *az-Zukhruf* in which this is mentioned are explained by me in my book *Qadyani Kiyoo Musalman nahee* awr *masala nuzul Maseeh wa Hayat Maseeh* pp 94 to 120. Every sound minded believer will be convinced on reading that the verses state that Isa عليه السلام was raised to the heavens and will be sent back to earth and that is a sign of Qiyamah.

descend to earth when the Last Hour is very near and the series of the closest signs has begun. These are, for example, sun rise from the west instead of east, creation of the beast of earth in an unusual manner and bahaving as mentioned in authentic Ahadith. These things would, as it were, augur the dawn of the *Qiyamah*. The working of the solar system would have begun to change and the unusual happenings would follow one after another in quick succession which we cannot even picture today. (The emergence of *dajjal* and descent of Sayyidina Isa عليه السلام are among them).

Thus to deny the coming down of Sayyidina Isa عليه السلام or the emergence of *dajjal* because our intellect cannot Comprehend the way they are mentioned in Hadith is the same as to deny the *Qiyamah*, Paradise or Hell because we cannot fathom them. Those who speak in this manner are really deprived of Divine awareness and the power and grasp of Allah.

3. While considering the subject of the life of sayyidina Isa عليه السلام and his descent, we must keep a third thing before us. According to the Qur'an and our belief as Muslims, Sayidina Isa عليه السلام does not presently reside in this world where a man cannot do without food and drink and other necessities as natural demands. Rather, he is in the higher heavens where such demands are not made on him as we know of the angels. Though Sayyidina Isa عليه السلام is of human kind from his mother's side yet he was born by the word of Allah carried by His angel, *Rooh al-Quddoos*. Therefore, as long as he lived in this, our world, he was subject to human demands and necessities, but when he was taken away to the heavens and the world of angels, he became independent of these needs and demands. In answer to a question how is Sayyidina Isa's need for food and drink satisfied in the heavens, Imam Ibn Taymiyah wrote in his book "الجواب الصحيح لمن بدل دين المسيح" (in rejection of Christianity):

فليست حاله كحالة اهل الارض فى الاكل والشرب واللباس والنوم والغائط والبول ونحو ذالک.

"(At the heavens) his condition for eating, drinking, dress and sleeping and such demands is not like that of the earthlings. (There he is independent of these things like the angels.)[1]

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❶. al-Jawab as-Saheeh v2 p280

If these basic background is kept in mind then doubts will not arise concerning the life and descent of Sayyidina Isa ﷺ. They bog down the mind only because of poor intellect, weakness of faith and unawareness of Allah's powers. Let us now see some Ahadith.

(١٩٤٥/٣١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَيُوْشِكَنَّ اَنْ يَنْزِلَ فِيْكُمْ اِبْنُ مَرْيَمَ حَكَمًا عَدْلًا فَيَكْسِرُ الصَّلِيْبَ وَيَقْتُلُ الْخِنْزِيْرَ وَيَضَعُ الْجِزْيَةَ وَيَفِيْضُ الْمَالُ حَتّٰى لَايَقْبَلَهٗ اَحَدٌ حَتّٰى تَكُوْنَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيْهَا ثُمَّ يَقُوْلُ اَبُوْهُرَيْرَةَ فَاقْرَءُ وْا اِنْ شِئْتُمْ وَاِنْ مِّنْ اَهْلِ الْكِتَابِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ" الاٰية

(رواه البخارى و مسلم)

(31/1945) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "By Him Who holds my life in His Hand, surely it is soon that Isa ibn Maryam will descend among you (Muslims) as a just ruler. He will break the cross, kill swine and abolish the *jizyah*. And, there will be abundance of wealth to the extent that no one will take it. And one prostration would be better than the world and what it contains." Then Abu Hurayrah said: (If you wish for an evidence from the Qur'an then) read if you like:

"وَاِنْ مِّنْ اَهْلِ الْكِتَابِ" الاٰية (النساء ٤:١٥٩)

{And there will be none among the People of the Book, but will surely believe in him before his death, and on the Day of Resurrectioin he (Isa) will be witness against them}

(an-Nisa, 4:159) (Saheeh Bukhari and Saheeh Muslim)

Commentary: The Prophet ﷺ mentioned the descent of Sayyidina Isa ﷺ and some of his important doings. He began his words with an oath to satisfy the doubting minds of his truth because of the extraodrinary nature of events. He then said that it was certainly very near and thus again emphasised that there was no doubt in his coming and it was confirmed. It was just like the *Qayamah:*

"اِقْتَرَبَتِ السَّاعَةُ" (القمر ٥٤:١)

{The Hour has drawn night} (al-Qamar, 54:1)

The meaning is clear. There is no scope for doubt but it will come, surely.

What the Prophet ﷺ said after the oath and emphasis may be described in simple words thus:

Surely before the Last Hour, Sayyidina Isa عليه السلام ibn Maryam will come by Allah's Command among you Muslims as a just ruler (which means he will then be regarded as a just ruler and ameer of the Muslims). The steps that he will take as a ruler will include the breaking of the cross which is like an idol of the Christians who rely on it in terrible error and disbelief for expiation of their sins. When we say that he will break it, we mean that he will put an end to the importance the Christians attach to it and the kind of worship they offer it. It is just like idol-smashing. Another of his steps will be the killing of swine. One of the great errors into which the Christians have gone and a major change they have made into their religioin is that they have made the swine lawful (though it is unlawful in all heavenly religions). They not only made it lawful but also found it to be the most cherished meal. Sayyidina Isa عليه السلام will not only declare it unlawful but will also give instructions to wipe out this species so that it is extinct. yet another of the steps that he will take will be that he will abolish *jizyah.* (Since the Prophet ﷺ has declared it in his Hadith, the announcement of Sayyidina Isa عليه السلام will be on this basis and not on his own and neither will he amend the Islamic *Shari'ah.*) The Prophet ﷺ concluded by saying, "There will so much abundance that no one will accept wealth from another." Allah will grow in His slaves a complete dis-interest for the world and a longing for the reward of the Hereafter with the result that they will hold a prostration before Allah more dear than the world and whatever it contains. Sayyidina Abu Hurayrah said after reporting the Prophet's ﷺ sayings: "فاقرء وا ان شئتم الخ" that is, if you wish find confirmation for it in the Qur'an then recite the verse 159 of *an-Nisa*

"وَاِنْ مِّنْ اَهْلِ الْكِتَابِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ الأية (سورة النساء، ٤:١٥٩)

The explanation of the verse may be seen in my book *Qadyani kiyoo Musalman nahi aur masala nuzool Maseeh wa hayat Maseeh* (pp 100-113)

(١٩٤٦/٣٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَنْتُمْ اِذَا نَزَلَ ابْنُ مَرْيَمَ فِيْكُمْ وَاِمَامُكُمْ مِنْكُمْ (رواه البخارى و مسلم)

(32/1946) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "How will you be when Ibn Maryam comes down to you and your Imam is one of you."

(Saheeh Bukhari & Saheeh Muslim)

Commentary: The apparent meaning of the saying of Allah's Messenger is that your condition at that time will be out of the ordinary as we have learnt from the foregoing Hadith and other Ahadith on this subject. The words "وَاِمَامُكُمْ مِنْكُمْ" (and your Imam is one of you) mean that the position of Sayyidina Isa عليه السلام will be that (in spite of being Prophet and Messenger of the earlier people) he will be a member of the Muslim people and in that capacity your Imam and *Ameer*. In another version of the same Hadith in Muslim instead of these words "وَاِمَامُكُمْ مِنْكُمْ" the words are "فَاَمَّكُمْ مِنْكُمْ", and one of its narrators Ibn Abu Zi'b has explained it thus:

"فَاَمَّكُمْ بِكِتَابِ رَبِّكُمْ عَزَّوَجَلَّ وَسُنَّةِ نَبِيِّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ"

"After coming down, Isa ibn Maryam will be the Imam and ruler will be the Imam and ruler of the Muslims. He will conduct the office of Imam and government on the basis of the Qur'an and the *Shari'ah* of the Prophet ﷺ." In the light of this explanation, the office of Imam of Sayyidina Isa عليه السلام referred to in this Hadith is not restricted to salah but it means a general Imamat encompassing religious as well as worldly leadership over the *ummah*. In other words, he will be the deputy and Khalifah of Allah's Messenger ﷺ.

(١٩٤٧/٣٣) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَزَالُ طَائِفَةٌ مِنْ اُمَّتِىْ يُقَاتِلُوْنَ عَلَى الْحَقِّ ظَاهِرِيْنَ اِلٰى يَوْمِ الْقِيٰمَةِ قَالَ فَيَنْزِلُ عِيْسَى بْنُ مَرْيَمَ فَيَقُوْلُ اَمِيْرُهُمْ تَعَالَ صَلِّ لَنَا فَيَقُوْلُ لَااِنَّ بَعْضَكُمْ عَلٰى بَعْضٍ اُمَرَاءُ تَكْرِمَةَ اللّٰهِ هٰذِهِ الْاُمَّةِ (رواه مسلم)

(33/1947) Sayyidina Jabir ﷺ reported that Allah's Messenger ﷺ said, "There will always be in my ummah a section of people who will fight for the truth and they will turn out successful." He continued to say, "Then Isa ibn Maryam will come down and the ameer and Imam of the Muslims of that time will invite him

to lead the salah but he will say: No (I will not lead the congregation). Your ameer and Imam is one of you. Allah has honoured this ummah in this way." (Saheeh Muslim)

Commentary: The first words in the Hadith confirmed that Allah has decided that a section of this ummah will always observe the Truth and depending on the need will fight the enemy and prevail over them. The exponents of Hadith hold that the fight may be an armed war to protect religion and propagate it or it can be an oral debate or a written argument. Those engaged in protecting religion in this way and striving to propagate it are all soldiers of the True religion and warriors in the cause of Truth. Without doubt, never is there a time without such slaves of Allah, and this will go on till the Last Day. This is decreed by Allah.

In the following portion of the Hadith, the Prophet ﷺ has foretold, by way of a warning, that close to the Last Day, in the final period, Sayyidina Isa عليه السلام will come down. It will be the time of Salah when he arrives, so the Imam and ameer of the Muslims will invite him to take over and lead the people in Salah but he will decline to do so. He will request the Imam to carry on, saying that Allah has bestowed honour on the ummah of (Prophet) Muhammad ﷺ so their Imam must be one of them.

There is a lengthy Hadith in Sunan Ibn Majah as reported by Sayyidina Abu Umamah رضي الله عنه. It is about the emergence of dajjal and descent of Sayyidina Isa عليه السلام. It says that the Muslims will be assembled in Bayt al-Maqdis (to protect themselves from the mischief of dajjal and to counter him). The time of the fajr Salah will be on and the worshippers would stand up for salah. Their Imam would be a righteous man (and it is possible that he would be Imam Mahdi). He would stand at the place of lead and the iqamah would have been called when Sayyidina Isa عليه السلام would arrive suddenly. So, the *Imam* of the Muslims would move to take a step back saying to him. "Lead us in prayer," (for it is better that the best person in the congregation should lead in salah and Sayyidina Isa عليه السلام who is a Prophet and messenger in earlier times was undoubtedly, the best)." Sayyidina Isa عليه السلام will decline to lead then, saying, "The congregation is ready to offer salah in your lead and the iqamah is called out already."

Anyway, that would be the first salah after the coming of Sayyidina Isa ﷺ and he will offer it as the *muqtadi* (follower in Salah) of a member of the Prophet's ﷺ *ummah* but not agree to act as Imam. The wisdom being that he should demonstrate that a great Prophet and Messenger of earlier times is like one of the *ummah* of Prophet Muhammad ﷺ abiding by his Shari'ah. The *Shari'ah* of Muhammad will now carry on till the end of the world.

(١٩٤٨/٣٤)عَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ بَيْنِيْ وَبَيْنَه' (يعني عِيْسٰى عَلَيْهِ السَّلَامِ) نَبِيٌّ وَاِنَّه' نَازِلٌ فَاِذَا رَأَيْتُمُوْه' فَاعْرِفُوْه' رَجُلٌ مَرْبُوْعٌ اِلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ كَأَنَّ رَاْسَه' يَقْطُرُ وَاِنْ لَّمْ يُصِبْه' بَلَلٌ فَيُقَاتِلُ النَّاسَ عَلَى الْاِسْلَامِ فَيَدُقُّ الصَّلِيْبَ وَيَقْتُلُ الْخِنْزِيْرَ وَيَضَعُ الْجِزْيَةَ وَيُهْلِكُ اللّٰهُ فِيْ زَمَانِهِ الْمِلَلَ كُلَّهَا اِلَّاالْاِسْلَامَ وَيُهْلِكُ الْمَسِيْحَ الدَّجَّالَ فَيَمْكُثُ فِي الْاَرْضِ اَرْبَعِيْنَ سَنَةً ثُمَّ يُتَوَفّٰى فَيُصَلِّيْ عَلَيْهِ الْمُسْلِمُوْنَ

(رواه ابوداؤد)

(34/1948) Sayyidina Abu Hurayrah ؓ reported that the Prophet ﷺ said (while mentioning Isa ﷺ and referring to his close relationship with him), "There is no Prophet between me and him (and Allah sent me after him as His Messenger). And, indeed he will descend (during my era of prophethood before the Last Day). When you see him, you must recognise him. He will be of medium stature, of red complexion with a fair tinge, wearing two yellow garments. It would seem as though drops of water were falling down from his head even though it will not be wet. he will wage jihad and war for Islam and he will break the cross, kill swine and exterminate it, and abolish jizyah. In his time, Allah will remove all ummah and religions except Islam. He will destroy the Maseeh Dajjal and kill him. He will live on this earth and in this world for forty years and die here. The Muslims will then offer his funeral Salah." (Sunan Abu Dawood)

Commentary: In addition to informing us of the descent of Sayyidina Isa ﷺ, the Prophet ﷺ also described some of his features. He will be of average height. His complexion will be reddish white. He will be wearing two garments light yellow in colour. It will look as though water was dripping from his head but

there would be no water on it. He would have come directly from the heaven and would be so clean and tidy and the condition of the hair on his body would give an impression that he has had a bath .

The Porphet ﷺ then mentioned his doings. He would first invite people to the True religion of Allah, Islam (which invitation every Prophet of Allah has given in his times.) That itself would be a clear indication of it being a true religion and only he would not accept it who is averse to Truth. To get such people also to believe in Islam, Sayyidina Isa عليه السلام would finally use force and wage jihad. Besides, he will take two steps against those people who call themselves after him. he will break the cross which has become the symbol — rather god — of the Christians and on which they base their most erroneous belief on expiation of sins. This will also confirm that he was never put on the cross, and the belief on Jews and Christians about this is wrong, the belief of the Muslims as declared in the Qur'an is the only correct belief. Sayyidina Isa عليه السلام would next kill and eliminate the swine which the Christians have made lawful for themselves although it is unlawful in all heavenly scriptures. After that, the Hadith mentions that he will abolish jizyah. By saying that, Allah's Messenger ﷺ has made it clear that the law of jizyah in our Shari'ah will be applicable till the coming of Sayyidina Isa عليه السلام. It will be rescinded when he comes down and begins his mission as Khalifah of the Prophet ﷺ and ruler of the Muslim *ummah*. (One of the reasons could be that the government may not need to collect jizyah because of the huge blessings of Allah after the descent of Sayyidina Isa عليه السلام, Jizyah is a kind of tax.)

Also, Allah will put an end to all other religions and ummah through Sayyidina Isa عليه السلام. Everyone will believe and accept Islam. Another of his feat accomplished by Allah's help will be that he will kill dajjal, and the world will be safe from his mischief which would be the worst trial in this world. The Prophet ﷺ concluded the Hadith by saying that Sayyidina Isa عليه السلام would live on earth for forty years and then die. The Muslims would offer his funeral salah.

This Hadith narrated by Abu Hurayrah and reproduced and explained here from Abu Dawood is also found in Musnad Ahmad

with some additions. The gist of additions is: during the Khilafah of Sayyidina Isa عليه السلام, there will be unlimited blessings from Allah. Some of these will be reflected in a change of the nature of wild animals like the lion, wolf, etc. They would become peaceful. The lions, camels and cows and the wolves and sheep will move together and none of them will attack another. Young children will play with snakes who will not sting anyone. These changes would confirm that the system of the world's working was changing and the Last Day was very near after which the new system of the Hereafter will operate. As I have suggested in my introductory remarks, that would be like the dawn of the Qiyamah. If we believe in the power and ability of Allah then nothing is unfathomable.

(١٩٤٩/٣٥)عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ عِيْسَى بْنُ مَرْيَمَ اِلَى الْاَرْضِ فَيَتَزَوَّجُ وَيُوْلَدُ لَهٗ وَيَمْكُثُ خَمْسًا وَّاَرْبَعِيْنَ سَنَةً ثُمَّ يَمُوْتُ فَيُدْفَنُ مَعِىَ فِيْ قَبْرِىْ فَاَقُوْمُ أَنَا وَعِيْسٰى بْنُ مَرْيَمَ فِيْ قَبْرٍ وَاحِدٍ بَيْنَ اَبِىْ بَكْرٍ وَعُمَرَ (رواه ابن الجوزى فى كتاب الوفا)

(35/1949) Sayyidina Abdullah ibn Amr رضي الله عنه reported that Allah's Messenger ﷺ said, "Isa ibn Maryam will descend on earth. He will marry and have children. he will live for forty-five years before dying and he will be buried with me (the place where I will be buried). Then, on the Day of Resurrection, I and Isa ibn Maryam will rise up from the same place of the grave between Abu Bakr and Umar." (Kitab al-Wafa by Ibn al-Jawzi)

Commentary: It is a fact that when he was in this world, Sayyidina Isa عليه السلام had spent a life of celibacy. He did not marry although marriage is a man's natural necessity and there is much wisdom in it. As far as we know, all the Prophets and Messengers before him had married, and after him the final Prophet ﷺ also married. The Prophet ﷺ said about Sayyidina Isa عليه السلام that when he comes down to earth in the last days, he will mary and have children. In this Hadith the duration of his life is mentioned as forty-five years while the Hadith of Sayyidina Abu Hurayrah رضي الله عنه mentioned his life span as forty yars after his descent. Some other Ahadith also put it at forty years. Some scholars have suggested that the reports of forty years have followed the Arabic idioms whereby

the figure above (a rounded one) is ommitted and the same thing is done here. (Allah knows best.) The Hadith also says, "Sayyidina Isa عليه السلام will die on earth and be buried at the same place where I will be buried. On the day of Resurrection, I and he will arise together and Abu Bakr and Umar too will be on our right and left." We know from this Hadith that where many things were disclosed to the Prophet ﷺ, which he let his ummah know, it was also disclosed to him that his two companions, Abu Bakr and Umar رضي الله عنهما would be buried next to him, and Sayyidina Isa عليه السلام would also be buried with him when he dies after coming down to earth in the final era. On the Day of Resurrection the two would arise together while Abu Bakr رضي الله عنه and Umar رضي الله عنه would be next to them.

The Prophet ﷺ, as we know, died in the room of Sayyidah Ayshah رضى الله عنها and is buried there in compliance with one of his sayings. Sayyidina Abu Bakr رضي الله عنه was also buried there when he died later. When Sayyidina Umar رضي الله عنه was martyred he was also buried next to Sayyidina Abu Bakr رضي الله عنه, after seeking permission of Sayyidah Ayshah رضى الله عنها. There still was space for one grave in the room. When Sayyidina Hasan ibn Ali رضي الله عنهما died everyone agreed that he should be buried there and Sayyidah Ayshah رضى الله عنها consented to the idea but the Umayyad rulers of the time did not agree with the idea and prevented his burial there. (perhaps because Sayyidina Uthman was not buried there). Later, when Sayyidina Abdur Rahman ibn Awf رضي الله عنه died (and he was one of the ten given glad tidings of Paradise), Sayyidah Ayshah رضى الله عنها gave her permission to bury him there, but he too could not be buried there. When Sayyidah Ayshah رضى الله عنها was on the point of death and was asked where she would like to be buried, she said that she should be buried in baqee' next to the other wives of the Prophet ﷺ. So, she was buried there. Nevertheless, there remains a place for a grave in the Rawdah (or Prophet's shrine) and according to the above Hadith, Sayyidina Isa عليه السلام will be buried there when he dies.

Sayyidina Abdullah ibn Salaam رضي الله عنه was a Companion of the Prophet ﷺ. He was a Jew before he embraced Islam and was a great scholar of Torah and other heavenly Books of old. Tirmizi carries his Hadith which is also found in Mishkat.

(١٩٥٠/٣٦) عَنْ عَبْدُاللّٰهِ بْنِ سَلَامَ رَضِىَ اللّٰهُ عَنْهُ قَالَ مَكْتُوبٌ فِىْ التَّوْرَاةِ صِفَةُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعِيْسٰى بْنِ مَرْيَمَ يُدْفَنُ مَعَهُ‘

(جامع ترمذی. مشکوٰۃ المصابیح)

(36/1950) Sayyidina Abdullah ibn Salaam ﷺ reported that Muhammad ﷺ is described in Torah and (it is also stated) that Isa ibn Maryam will be buried with him (meaning near him).

(Tirmizi, Mishkat)

Commentary: In the line of transmission in Tirmizi there is a narrator Abu Masood. Imam Tirmizi has also transmitted his statement: وقد بقى فى البيت موضع قبر "In the hujrah (room, which is now the Rawdah) there is space for a grave."

It would not be surprising that this place may have been left unused by Allah's will because it has been decreed already that Sayyidina Isa ﷺ would be buried there. But Allah knows best.

(١٩٥١/٣٧)عَنْ اَنَسٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَدْرَکَ مِنْكُمْ عِيْسَى بْنَ مَرْيَمَ فَلْيَقْرَئْهُ‘ مِنِّى السَّلَامَ

(رواه الحاكم فى المستدرک)

(37/1951) Sayyidina Anas ﷺ reported that Allah's Messenger ﷺ said, "Who so among you meets Isa ibn Maryam, may convey to him my salaam (greetings)." (Mustadrak Haakim)

Commentary: There is a Hadith in Musnad Ahmad on the same subject reported by Sayyidina Abu Hurayrah ﷺ. And, in yet another Hadith in Musnad Ahmad it is reported that Sayyidina Abu Hurayrah ﷺ used to say to people "اِقْرَؤُه‘ مِنْ رَسُوْلِ اللّٰهِ السَّلَامَ" "Convey to him the Salaam of Allah's Messenger ﷺ (when you meet Sayyidina Isa ﷺ).In a Hadith in Mustadrak Haakim, it is reported that after narrating the Prophet's saying in an assembly, Sayyidina Abu Hurayrah ﷺ said to the people: "اَىْ بَنِىْ اَخِىْ اِنْ رَأَيْتُمُوْه‘ فَقُوْلُوْا اَبُوْهُرَيْرَةَ يَقْرَئُکَ السَّلَامَ" (O my nephews! If you meet Isa ﷺ convey to him from me: Abu Hurayrah has presented his Salaam.[1]

We have recorded here only seven Ahadith about the descent of Sayyidina Isa ﷺ, and they have been explained as much as it was thought necessary. (This has been my practive throughout this series of Ma'arif ul-Hadith)

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❶. The Arabs called their elders, in respect, يا عم (O Uncle!). When they spoke to their youngsters they called in love, يا ابن عم (O son of my brother!)

In the introductory words, I have mentioned the book of our respected teacher Mawlana Muhammad Anwar Shah Kashmiri رحمة الله عليه, "التصريح بما تواترفى نزول المسيح". The respected Mawlana has put together here in seventy-five Ahadith reported by different Companions ﷺ on this subject and found in published books only. These are sayings of the Prophet ﷺ at different times and at different places. He spoke about the coming of Sayyidina Isa عليه السلام in the last days when dajjal would already have made his appearance as the worst kind of trial for the Muslim *ummah*. The Prophet ﷺ also mentioned what steps Sayyidina Isa عليه السلام would take. In this Book, the Mawlana has also recorded from Books of Ahadith, 26 sayings of the Companions and *Tabi'een* concerning descent of Sayyidina Isa عليه السلام. A perusal of this Book makes clear that it is proved by continuous reporting that the Prophet ﷺ did in fact inform his *ummah* of the coming of Sayyidina Isa عليه السلام in the final days of the world, there remaining no doubt about it. The Companions ﷺ and the *Tabi'een* also believed accordingly and they had known that from the Qur'an and the Prophet's ﷺ sayings. Indeed, this Book of the Mawlana is the final word on the subject. وَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ .

كتاب المناقب والفضائل

KITABUL MANAQIB WAL FADA'IL

THE BOOK OF VIRTUES AND EXCELLENCES

The knowledge and awareness that Allah blessed His Messenger with, he passed that on to his *ummah*. These concern the different departments of man's life and are divided into different chapters, one of which is *Manaqib wa Fada'il* (virtues and excellences). In almost all books of Ahadith there is a *Kitab al-manaqib* or *Abwab al-manaqib* (chapter) in which those sayings of Allah's Messenger ﷺ are collected wherein he has mentioned the merits of certain people or individuals or sections which Allah had revealed to him. In certain aspects this is an important chapter of Hadith. There is much guidance in it for the *ummah*. Today, I begin to explain the Ahadith of this chapter, those Ahadith preceding in which Allah's Messenger ﷺ has described his Lord's blessing on him in compliance with His Command

واما بنعمة ربک فحدث (الضحیٰ ۹٤:۱۱)

(And as for the blessing of your Lord, proclaim it —
(ad-Duha, 93:11)

At the same time, Ahadith on his *Shama'il* (peculiarities and features) will also be presented together with an explanation.

Merits of Allah's Messenger ﷺ And His High Station

(۱۹۵۲/۱) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَنَا سَیِّدُ وُلْدِ اٰدَمَ یَوْمَ الْقِیَامَةِ وَاَوَّلُ مَن یَّنْشَقُّ عَنْهُ الْقَبْرُوَ اَوَّلُ شَافِعٍ وَاَوَّلُ مَشَفَّعٍ

(رواه مسلم)

(1952/1) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "On the Day of Resurrection, I will be the Sayyid (chief) of all children of Aadam and I will be the first person whose grave will be opened up (and I will be the first to be resurrected). And I will be the first one to intercede (having received Allah's permission for that), and I will be one whose intercession shall get approval first of all." (Saheeh Muslim)

Commentary: The Prophet ﷺ has said that Allah has granted him a station higher than all children of Sayyidina Adam عليه السلام (including the Prophets عليهم السلام) appointing him their sayyid or master. Everyone will see it in its full application on the Day of Resurrection. On this very day, Allah's special blessing will also be demonstrated when his grave will be split open before all other graves and he will be the first one to come out of it. Then, with Allah's permission, he will be the first person to make recommendation to Allah for other people and he will again be the first whose intercession will be approved.

The Prophet ﷺ proclaimed such blessings of Allah on His command so that his *ummah* may recognise his high status and they should regard him with respect and love, and follow it up with obedience to him. They may also be prompted to show gratitude to Allah for having made them members of the *ummah* of such a great Prophet. His sayings of this kind are proclamation of Allah's blessings and gratitude for blessings and a means of guidance to the *ummah*.

We must also bear in mind that there are a number of Ahadith in which he has said that he should not be given merit over only other Prophet or Messenger. The meaning (as elaborated by exgetes and apparent from the style of the Hadith) is that no comparison must be made with another Prophet to show the other as inferior, for, that is bad manners and insulting. Allah has said in His Book:

"تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ" (البقرة ٢:٢٥٣)

{Of these Messengers, some of whom We have caused to excel other.} (al-Baqarah, 2:253)

There are also numerous verses in the Qur'an which clearly say that Allah's Messenger excelled other Prophets and Messengers, for example,

"وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ O" (الانبياء ٢١:١٠٧)

{And We have not sent you (O Prophet) but as a mercy to the worlds (21:107)}

and

"وَمَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ. الأية" (سباء ٣٤:٢٨)

{And We have not sent you (O Prophet) save as a bearer of glad tidings and a warner to all mankind (34:28)}

(١٩٥٣/٢) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا سَيِّدُ وُلْدِ اٰدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِىْ لِوَاءُ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ اٰدَمُ فَمَنْ سِوَاهُ اِلَّا تَحْتَ لِوَائِىْ وَاَنَا اَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْاَرْضُ وَلَا فَخْرَ. (رواه الترمذى)

(1953/2) Sayyidina Abu Sa'eed al-Khudri ﷺ reported that Allah's Messenger ﷺ said, "I will be the Sayyid (chief) of all children of Aadam on the Day of Resurrection and this is no boast. The banner of praise will be in my hand and this too is no boast. And, all the Prophets, Aadam and the others besides him (all Prophets and Messengers) will be under my banner on that Day and I will be the first person on earth whose grave will be split open and I do not boast about it (but only proclaim Allah's blessings on His command). (Jami' Tirmizi)

Commentary: The two blessings, first and last, are also mentioned in the foregoing Hadith of Abu Hurayrah ﷺ — "اَنَا سَيِّدُ وُلْدِ اٰدَمَ يَوْمَ الْقِيَامَةِ" "I am the chief of the children of Aadam ......" and "وَاَنَا اَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْاَرْضُ" "I am the first whose grave will be left open ......" and we have explained them. In this Hadith, the Prophet ﷺ also recounted the blessings: that he will hold the banner of praise on the Day of Resurrection and all Prophets and Messengers will be under his banner. It is known generally that the commander of a force himself holds the banner and all others are under him. Thus, Allah will give him the banner on the Day of Resurrection and all Prophets عليهم السلام from Sayyidina Aadam عليه السلام to Sayyidina Isa عليه السلام will be under his banner which is a demonstration of Allah's causing him to excell all Prophets عليهم السلام and all creatures which everyone will witness on the Day of Resurrection. The Prophet said after enumerating every blessing of Allah that he did not boast about it but was complying with Allah's command to proclaim His blessings and show gratitude that the others may know about it.

The banner of praise will be a sign that its holder had surpassed all others in praising Allah (which is the particular deed that makes one dear to Allah). In his life-time, the Prophet ﷺ was

continuously occupied in praise of Allah. He remembered that in everything he did — so much that even after sneezing and getting over personal purity. (The supplications that he has taught for different occasions all include praise of Allah.) He also taught his *ummah* to emulate him with the result that Allah was praised so much and will be praised until the Last Day that there can be no count of that and only He knows how much. Therefore, the Prophet ﷺ alone deserved the banner of praise ﷺ.

(١٩٥٤/٣) عَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ اِمَامَ النَّبِيِّيْنَ وَخَطِيْبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ.

(رواه الترمذى)

(1954/3) Sayyidina Ubayy ibn Ka'b ﷺ reported that the Prophet ﷺ said, "On the Day of Resurrection, I will be the Imam and leader of all the Prophets and spokesman on their behalf. And I alone would be their intercessor. And, I do not say that out of boast (but I abide by Allah's command to proclaim His blessings). (Jami' Tirmizi)

Commentary: In this Haidth the Prophet ﷺ has called himself also spokesman of and the one who will intercede for, the Prophets عليهم السلام on the Day of Resurrection. On that Day, Divine Glory and Anger will be demonstrated in an unusual intensity so that no Prophet would venture to submit their petition to Him. So, the Prophet ﷺ petition to Him. So, the Prophet will speak for them and make recommendation for them. In this saying, too, he concluded his words with the declaration that he was not being proud but merely proclaimed Allah's blessings on him.

(١٩٥٥/٤) عَنِ ابْنِ عَبَّاسٍ قَالَ جَلَسَ نَاسٌ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ فَخَرَجَ حَتّٰى اِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَاكَرُوْنَ، قَالَ بَعْضُهُمْ اِنَّ اللّٰهَ اتَّخَذَ اِبْرَاهِيْمَ خَلِيْلاً وَقَالَ اٰخَرُ مُوْسٰى كَلَّمَهُ اللّٰهُ تَكْلِيْمًا وَقَالَ اٰخَرُ عِيْسٰى كَلِمَةُ اللّٰهِ وَرُوْحُه' وَقَالَ اٰخَرُ اٰدَمُ اصْطَفَاهُ اللّٰهُ فَخَرَجَ عَلَيْهِمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ قَدْ سَمِعْتُ كَلَامَكُمْ. وَعَجَبَكُمْ اِنَّ اِبْرَاهِيْمَ خَلِيْلُ اللّٰهِ وَهُوَ كَذَالِكَ، وَمُوْسٰى نَجِيّ اللّٰهِ وَهُوَكَذَالِكَ، وَعِيْسٰى

رُوْحُه' وَكَلِمَتُه' وَهُوَ كَذَالِكَ، وَاٰدَمُ اِصْطَفَاهُ اللّٰهُ وَهُوَ كَذَالِكَ، اَلاَ
وَاَنَا حَبِيْبُ اللّٰهِ وَلَا فَخْرَ وَاَنَا حَامِلُ لِوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ تَحْتَه' اٰدَمُ
فَمَنْ دُوْنَه' وَلَا فَخْرَ، وَاَنَا اَوَّلُ شَافِعٍ وَاَوَّلُ مُشَفَّعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ،
وَاَنَا اَوَّلُ مَنْ يُّحَرِّكُ حَلَقَ الْجَنَّةِ فَيَفْتَحُ اللّٰهُ لِيْ فَيُدْ خِلُنِيْهَا وَمَعِيَ فُقَرَآءُ
الْمُؤْمِنِيْنَ وَلَافَخْرَ، وَاَنَا اَكْرَمُ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ عَلَى اللّٰهِ وَلَا فَخْرَ.

(رواه الترمذی والدارمی)

(1955/4) Sayyidina Abdullah ibn Abbas ﷺ reported that some Companions ﷺ of Allah's Messenger ﷺ were seated together conversing with each other when Allah's Messenger ﷺ came out. As he came nearer, he heard one of them say (in extolling Sayyidina Ibrahim ؑ), "Allah chose Ibrahim ؑ as His friend." Another said, "He honoured Musa ؑ with direct conversation." Another said, "Isa ؑ is *Kalimatullah* (word of Allah) and *RoohAllah* (Spirit of Allah)." Yet another said, "Allah chose Aadam ؑ (for, He created him with His Hands and ordered the angels to prostrate before him.)" The Prophet ﷺ came upon them and said, "I have heard you. You wonder that Ibrahim ؑ was Allah's friend which, indeed, he was. (Allah chose him as His *Khaleel*.) (You wonder) that Musa ؑ was Naji Allah (His confidant) which indeed, was. (You wonder that Isa ؑ was *RoohAllah* and *Kalimatullah* (His spirit and word) which, Indeed he was. And (you wonder) that Aadam ؑ was *Safiullah* (Chosen by Allah) which, indeed, he was. But you must know that I am *HabibAllah* (One whom Allah loves and I do not boast about it. I shall hold the Banner of Praise on the Day of Resurrection under which will be Aadam ؑ and others besides him, and I do not boast. I shall be the first one to intercede on the Day of Resurvection and the first whose intercession shall be accepted. And I shall be first person to rattle the knocker (of the gate of Paradise to get it opened) and Allah will get it opened for me and admit me to Paradise and the poor people of the Believers will accompany me, and I do not boast. And, among the earliest and the latest, I shall be the most honoured in Allah's sight and I do not boast about it.

(Jami Tirmizi, Musnad Darami)

Commentary: The Prophet's ﷺ temperament was one of humility and humbleness, but, whenever necessary, he did proclaim Allah's

favours on him in compliance with His Command:

"وَاَمَّا بِنِعْمَةِ رَبِّکَ فَحَدِّثْ" (الضحى ٥٣:١١)

{And as for the blessing of your Lord, proclaim it. 53:11)

This Hadith and the two before it are part of the Prophet's ﷺ proclamation of Allah's favours. The Hadith recalls the conversation of the companions about Allah's favours on the Prophets عليهم السلام. They had known these things from the Prophet's teachings and from the Qur'an but their knowledge of his own merits was incomplete. So, they wished to know and, indeed, needed to know and the Prophet ﷺ informed them about it. He confirmed their knowledge of the favours of Allah on the other Prophets عليهم السلام and then recounted Allah's favours on him. He said that he was the Habib (dear one) of Allah. (The Companions had known that this station was the most elevated and excellent, so he did not elaborate.) He then recounted some of those blessings which will be demonstrated after the end of this world on the Day of Resurrection. In the earlier Ahadith, we have already learnt about the Banner of Praise being in his hand and his being the first intercessor and the first whose recommendation is accepted. He then mentioned two other blessings. He would knock at the gate of Paradise and Allah will get it opened and admit him to Paradise and the poor people of his *ummah* will accompany him inside. (This reflects his position as dear to Allah.) The last thing he said was "وانا اكرم الا ولين والا خرين على الله" "I am the most honourable in Allah's sight among the earliest and the latest people."

While recalling every favour, Allah's Messenger ﷺ also said ولا فخر. As we have mentioned earllier, it means: "I do proclaim these special favours of Allah out of pride or to impress anyone with my excellence but only to obey Allah's command and let others know of His favours and to express gratitude to Him, and that you should know about these blessings so that you too may thank your Lord. In fact, these blessings are a means of good to you too."

(١٩٥٦/٥) عَنْ جَابِرٍ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَنَا قَائِدُ الْمُرْسَلِيْنَ وَلَا فَخْرَ وَاَنَا خَاتَمُ النَّبِيِّيْنَ وَلَا فَخْرَ وَاَنَا اَوَّلُ شَافِعٍ وَّمُشَفَّعٍ وَلَا فَخْرَ

(رواه الدارمى)

(1956/5) Sayyidina Jabir ﷺ reported that the Prophet ﷺ said, "(On the Day of Resurrection,) I will be the leader of the Messengers and there is no boast. And, I am the seal of Prophets, again there is no boast. And, I am the first to intercede and my intercession will be the first to be accepted. I do not say that in boast." (Musnad Darami)

Commentary: We know from this Hadith that the Prophet ﷺ who is the Last and the Seal of Prophets will be their leader on the Day of Resurrection. He will be the first intercessor and the first whose intercession is accepted as we have read in a number of earlier Ahadith too. He again emphasise ولا فخر (there is no boast).

(١٩٥٧/٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلِىْ وَمَثَلُ الْاَنْبِيَاءِ كَمَثَلِ قَصْرٍ اُحْسِنَ بُنْيَانُه، تُرِكَ مِنْهُ مَوْضِعُ لِبْنَةٍ فَطَافَ بِهِ النُّظَّارُ يَتَعَجَّبُوْنَ مِنْ حُسْنِ بِنَائِهٖ اِلَّا مَوْضِعَ تِلْكَ اللِّبْنَةِ فَكُنْتُ اَنَا سَدَدْتُ مَوْضِعَ اللِّبْنَةِ خُتِمَ بِىَ الْبُنْيَانُ وَخُتِمَ بِىَ الرُّسُلُ......وَفِىْ رِوَايَةٍ فَاَنَا اللِّبْنَةُ وَاَنَا خَاتَمُ النَّبِيّٖنَ (رواه البخارى و مسلم)

(1957/6) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "My example and that of the other Prophets is like a castle beautifully built. However, the place of one brick is left unbuilt. Onlookers look round it and admire the beauty of its construction and are surprised but for the space for the brick (for that is a defect." The Prophet ﷺ added,) "Now, I have come and filled in the empty space and, through me, the castle is completed and the construction is over. And the series of Messengers is over. And the series of Messengers is also complete."

(The author of Mishkat-al-masabeeh, Muhammad ibn Abdullah Khateeb Tabrayzi remarked that) in a version of this Hadith in Bukhari and Muslim the words فكنت انا to وختم بى الرسل (Now, I have ...... also completed) in the last sentence are replaced by فَاَنَا اللِّبْنَةُ وَاَنَا خَاتَمُ النَّبِيّٖنَ "I am that brick (completing the castle) and I am the seal of Prophets." (Saheeh Bukhari, Saheeh Muslim)

Commentary: The Prophet ﷺ has been called *Khatam an-Nabieen* in the Qur'an and in many Ahadith, too. Surely, this is the greatest of Allah's blessings on him leaving him Allah's Prophet

and Messenger till the Last Day. He has explained his position as the Last of Prophets through an example which is so easy to understand that no further explanation is necessary. The thousands of Prophets before him all contributed to the building of the castle of Prophethood and it was near complete save for one brick. Even that was placed with the coming of the Prophet ﷺ. Now the castle was perfected. No new Prophet or Messenger was required nor was there scope for one. Thus Allah closed the door to the series of Prophets, and he was called the خاتم النبيين (the seal of Prophets)

صلى الله عليه واله وصحبه وبارک وسلم.

Birth, Commissioning, *Wahy* & Age

(١٩٥٨/٧) عَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَاُخْبِرُكُمْ بِاَوَّلِ اَمْرِىْ دَعْوَةُ اِبْرَاهِيْمَ، وَبِشَارَةُ عِيْسٰى، وَرُؤْيَا اُمِّىَ الَّتِىْ رَاَتْ حِيْنَ وَضَعَتْنِىْ، وَقَدْ خَرَجَ نُوْرٌ اَضَاءَ لَهَا مِنْهُ قُصُوْرُ الشَّامِ. (رواه احمد)

(1958/7) Sayyidina Abu Umamah ﷺ reported that Allah's Messenger ﷺ said, "Let me tell you about my initial affairs. I am the prayer of Ibrahim, and the good tidings of Isa (the Prophet of whose coming he gave glad tidings), and the (fulfilment of the) dream of my mother which she saw on my birth (in the form of) a light which illuminated the castles of Syria for her." (Musnad Ahmad)

Commentary: In the verses 127-129 of *surah al-Baqarah* in the Qur'an, the prayer of Sayyidina Ibrahim عليه السلام is mentioned when he and his son Sayyidina Isma'il عليه السلام were building the Ka'bah: Our Lord, raise up in our progeny a community submissive to You and raise up in their midst a Messenger who shall recite to them Your verses and teach them the Book and the wisdom and purify them. And, it is stated in verse 6 of *as-Saff* that when Sayyidina Isa عليه السلام was sent to the Banu Isra'il as Messenger, he said to them: Of the tasks Allah has charged me with is also that I should inform you of a great Messenger who shall come after me whose name shall be Ahmad. The Prophet said while refering to these very verses of the Qur'an, "I am the fulfilment of Ibrahim's prayer and the realisation of Isa's glad tiding." He then said that he was the coming true of his

mother's dream which his mother had seen when he was born. She saw an extraordinary light that illuminated for her the splendid buildings and castles of Syria which She saw in the light. She probably saw it in the night before he was born. It is the distinction of Syria (*sham*)[1] that it is the birth place of Prophets and within its precincts is the *Bayt al-Maqdis*, the *qiblah* of all the Prophets عليهم السلام.

I have given the word of the Hadith رؤيا the meaning of dream and explained it accordingly. However, it could also mean that his mother saw the Light and in its illumination the castles of Sham at the exact time of his birth while she was awake. This is the impression we get from another Hadith. It could also be that she saw the dream while sleeping before his birth and, again at the time of birth, her eyes may have witnessed that in a state of awakening. Anyway, that was a sign that the blessed birth would be instrumental in carrying the light of guidance to Sham (Syria) which had been a centre of guidance for thousands of years. It was also a sign that the people who held *Bayt al-Maqdis* as *qiblah* would also receive guidance (from him) as was demonstrated and will be demonstrated till the Last Day.

(١٩٥٩/٨)عَنْ قَيْسِ بْنِ مَخْرَمَةَ قَالَ وُلِدْتُ اَنَا وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفِيْلِ (رواه الترمذى)

(1959/8) Sayyidina Qays ibn Makhramah ﷺ reported that he and the Prophet ﷺ were born in the year of Elephant.

(Jami' Tirmizi)

Commentary: The Year of Elephant is the year when Abraha came from Yaman with a large army which also had elephants with it, to demolish the *Ka'bah*. He had brought his army up to Makkah but before he could enter it Allah sent His army in the shape of very small birds which threw pebbles on them. (These worked like bullets.) The entire army was annihilated. This event is related in *Surah al-feel* of the *Qur'an*. This year is, therefore, known as the Year of Elephant. The Prophet ﷺ was born this year and according to a report fifty days after the event.

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1. It is the ancient Shaam

Allama Ibn al-Jawzi has said that there is a consensus about the year of the Prophet's birth and a near consensus about the month, Rabee' ul Awwal, and day Monday, but there are different reports about the date. The dates suggested are the 2nd, 8th, 10th and 12th (which is most gone by), and the 18th. Allamah Qastalani has said that the muhadditheen generally regarded the 8th Rabee'al-Awwal as the correct date. In the recent past an Egyptian astronomer had proved through astronomical calculations that the Prophet's ﷺ birth date was 9th Rabee'ul-Awwal in the Year of Elephant.

Exactly at the time when the Prophet was about to be born (at Makkah), the army of Abraha which the Qur'an has called *Ashab ul-Feel* and which was bent on demolishing the *Ka'bah*, were routed by tiny little birds that shot pebbles at them. Indeed, this was a demonstration of Allah's Powers. The ulama have regarded this as one of the miracles that had occured before the Prophet's ﷺ birth.

(١٩٦٠/٩) عَنِ ابْنِ عَبَّاسٍ قَالَ بُعِثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَرْبَعِيْنَ سَنَةً فَمَكَثَ بِمَكَّةَ ثَلاَثَ عَشْرَةَ سَنَةً يُوْحٰى اِلَيْهِ، ثُمَّ اُمِرَ بِالْهِجْرَةِ، فَهَاجَرَ عَشْرَسِنِيْنَ وَمَاتَ وَهُوَ ابْنُ ثَلاَثٍ وَّسِتِّيْنَ سَنَةً. (رواه البخارى و مسلم)

(1960/9) Sayyidina Abdullah ibn Abbas رضي الله عنه said that Allah's Messenger ﷺ was commissioned as Prophet at the age of forty years (that is, Allah made him Prophet and Messenger at this age). He then stayed in Makkah for thirteen years after that, and he continued to receive revelation from Allah. Then he was commanded to make the *hijrah* (migration from Makkah), so he migrated and lived for ten years as a *Muhajir* (migrant). He then died (at Madinah) when his age was sixty-three years.

(Saheeh Bukhari, Saheeh Muslim)

(١٩٦١/١٠) عَنْ اَنَسٍ قَالَ قُبِضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَلٰثٍ وَّسِتِّيْنَ، وَاَبُوْبَكْرٍ وَهُوَابْنُ ثَلاَثٍ وَسِتِّيْنَ، وَعُمَرُ وَهُوَابْنُ ثَلاَثٍ وَسِتِّيْنَ .
(رواه مسلم)

(1961/10) Sayyidina Anas رضي الله عنه reported that the Prophet ﷺ died when he was sixty-three years old. And, Sayyidina Abu Bakr رضي الله عنه also died when he was sixty-three years old and Sayyidina Umar رضي الله عنه also died at the age of sixty-three years. (Saheeh Muslim)

Commentary: The two Companions, Sayyidina Abu Bakr ﷺ and Sayyidina Umar ﷺ were greatly attached to the Prophet ﷺ. This attachment was reflected in their death at the same age, sixty-three, as the Prophet ﷺ and their burial in the Rawdah next to the Prophet ﷺ. We have also seen the Hadith under the chapter on the signs of the *Qiyamah* that when the Prophet ﷺ would rise up from his grave and proceed to the place of Gathering, they would walk by him to his right and left. Further down when we read about their virtues, we will see the Hadith of Sayyidina Ibn Abbas ﷺ that when Umar ﷺ died, Sayyidina Ali ﷺ described their deep attachment to the Prophet in the light of the Prophet's ﷺ own words in a very comprehensive manner.

(١٩٦٢/١١) عَنْ عَائِشَةَ قَالَتْ اَوَّلُ مَابُدِئَ بِهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ فَكَانَ لَايَرَىٰ رُؤْيَا اِلَّاجَاءَ تْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِّبَ اِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُوْ بِغَارِ حِرَاءَ فَيَتَحَنَّثُ فِيْهِ......وَهُوَ التَّعَبُّدَ...... اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ اَنْ يَّنْزِعَ اِلىٰ اَهْلِهِ وَيَتَزَوَّدُ لِذَالِكَ، ثُمَّ يَرْجِعُ اِلىٰ خَدِيْجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتّٰى جَاءَ هُ الْحَقُّ وَهُوَ فِيْ غَارِ حِرَاءَ فَجَاءَ هُ الْمَلَكُ فَقَالَ اِقْرَأْ فَقَالَ مَا اَنَا بِقَارِئٍ قَالَ فَاَخَذَنِيْ فَغَطَّنِيْ حَتّٰى بَلَغَ مِنِّيْ الْجُهْدَ ثُمَّ اَرْسَلَنِيْ فَقَالَ اِقْرَأْ قُلْتُ مَااَنَا بِقَارِئٍ فَاَخَذَنِيْ فَغَطَّنِي الثَّانِيَةَ حَتّٰى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ اَرْسَلَنِيْ فَقَالَ اِقْرَأْ قُلْتُ مَااَنَا بِقَارِئٍ فَاَخَذَنِيْ فَغَطَّنِيْ الثَّالِثَ، حَتّٰى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ اَرْسَلَنِيْ فَقَالَ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ O خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ O اِقْرَأْ وَرَبُّكَ الْاَكْرَمُ الَّذِيْ عَلَّمَ بِالْقَلَمِ O عَلَّمَ الْاِنْسَانَ مَالَمْ يَعْلَمْO فَرَجَعَ بِهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُه' فَدَخَلَ عَلىٰ خَدِيْجَةَ فَقَالَ زَمِّلُوْنِيْ زَمِّلُوْنِيْ فَزَمَّلُوْهُ حَتّٰى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ لِخَدِيْجَةَ وَاَخْبَرَهَا الْخَبَرَ لَقَدْ خَشِيْتُ عَلىٰ نَفْسِيْ، فَقَالَتْ خَدِيْجَةُ كَلَّا وَاللّٰهِ لَايُخْزِيْكَ اللّٰهُ اَبَدًا، اِنَّكَ لَتَصِلُ الرَّحْمَ وَتَصْدُقُ الْحَدِيْثَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُوْمَ وَتُعِيْنُ عَلىٰ نَوَائِبِ الْحَقِّ، ثُمَّ انْطَلَقَتْ بِهِ

خَدِيْجَةُ اِلٰى وَرَقَةَ بْنِ نَوْفَلٍ ابْنِ عَمِّ خَدِيْجَةَ فَقَالَتْ لَهُ' يَاابْنَ عَمِّ اِسْمَعْ مِنْ اِبْنِ اَخِيْکَ فَقَالَ لَهُ' وَرَقَةُ يَاابْنَ اَخِيْ مَاذَا تَرٰى؟ فَاَخْبَرَهُ' رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَارَاٰى فَقَالَ لَهُ' وَرَقَةُ هٰذَا النَّامُوْسُ الَّذِیْ اَنْزَلَ اللّٰهُ عَلٰى مُوْسٰى، يٰلَيْتَنِیْ كُنْتُ فِيْهَا جَذْعًا يٰلَيْتَنِیْ اَكُوْنُ حَيًّا، اِذْ يُخْرِجُکَ قَوْمُکَ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَمُخْرِجِیَّ هُمْ؟ قَالَ نَعَمْ لَمْ يَاْتِ رَجُلٌ قَطُّ بِمِثْلِ مَاجِئْتَ بِهٖ، اِلَّاعُوْدِیَ وَاِنْ يُّدْرِكْنِیْ يَوْمُکَ اَنْصُرْکَ نَصْرًا مُؤَزَّرًا ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ اَنْ تُوُفِّیَ وَفَتَرَ الْوَحْیُ.

(رواه البخاری و مسلم)

(1962/11) The Mother of the Faithful, Sayyidah Ayshah رضی الله عنها said: The first manner in which Allah's Messenger ﷺ received the revelation was the true dreams which he saw in sleep. So, every dream he saw came like the bright glow of dawn. Then love of solitude was put in his heart and he went to the cave on *Hira* and Stayed alone. There (before turning to his family) he stayed in worship for many nights together and took along ample provision for that. He would return to Sayyidah Khadijah رضی الله عنها (his wife) and fetch provision for as many nights and in this state while he was in the cave Hira, the Truth came to him (that is, the revelation). Allah's angel (Jibreel) came to him and said اقراء ("Read!"). He said, "I am not read." The Prophet said: Then the angel squeezed me till my strength gave in and he let me go and said, اقراء ("Read!") and I said again that I was not read. So, he held me again and squeezed me till I reached the end of my strength and he let me go and said اقراء ("Read!") and I said, "I am not read." The angel then held me and squeezed a third time till I found my strength giving in. He then released me and said:

"اِقْرَاْ بِاسْمِ رَبِّکَ الَّذِیْ خَلَقَ O خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ O اِقْرَاْ وَرَبُّکَ الْاَكْرَمُ O الَّذِیْ عَلَّمَ بِالْقَلَمِ O عَلَّمَ الْاِنْسَانَ مَالَمْ يَعْلَمْ O" (العلق ٩٦:١-٥)

{Read in the Name of your Lord Who created — created man from a blood-clot. Read and your Lord is Most Bountiful, Who taught by the pen — taught man that he knew not.}

(al-Alaq, 96:1-5)

Then, Allah's Messenger returned with these verses while his

heart trembled. He came to (his wife) Sayyidah Khadijah رضى الله عنها and said, "Wrap me up, wrap me up." So, they wrapped him up till the trembling had stopped. He then spoke to Sayyidah Khadijah رضى الله عنها and related to her all that had happened, saying, "I fear for my life." She said, "Certainly not! By Allah! Allah will never let you down. You join ties. You speak the truth, bear burdens of others, earn for the bereft, entertain guests, help people against tragedies affecting their rights." She then took him to her paternal cousin, waraqah ibn Nawfal. She said to him, "Listen, cousin, to what your nephew says (and his distress)." Waraqah ibn Nawfal then said to Allah's Messenger, "O nephew! Tell me what do you see?" So, Allah's Messenger ﷺ narrated to him all that he had seen. Waraqah said, "This is the particular confidant angel (Jibreel عليه السلام) whom Allah had sent to Musa عليه السلام." (Then, Waraqah said,) "Would that I were a young, strong man then! Would that I were alive then when your people drive you away." Allah's Messenger ﷺ asked (in surprise), "Will my people drive me away?" Waraqah said, "Yes! (Your people will exile you from your native land). None has ever brought an invitation as you have brought but his people were hostile to him. If I were alive till that day, I would help you strongly." Then Waraqah died not long afterwards. And *Wahy* was suspended. (Saheeh Bukhari, Saheeh Muslim)

Commentary: This Hadith traces the beginings of the Prophet's ﷺ mission and revelatin. It is narrated by Sayyidah Ayshah رضى الله عنها who was not even born at that time but that should not bar us from considering the Hadith to be reliable because she may have heard it in detail directly from the Prophet ﷺ (which is a great possibility) or from her father, Sayyidina Abu Bakr رضي الله عنه or from any other elder Companion رضي الله عنه who may have heard it from the Prophet ﷺ. It is agreed upon by the *ahl us-sunnah* that the Companions رضي الله عنهم are all just and reliable اَلصَّحَابَةُ كُلُّهُمْ عُدُوْلٌ (and this is part of their belief). Sayyidah Ayshah رضى الله عنها did not consider it necessary to disclose from whom she had heard the Hadith. If she had any doubts, she would not have narrated the Hadith, for, she knew that such reporting was a very responsible thing.

The first thing that the Hadith tells us is that the Prophet ﷺ began to se true dreams in sleep. These would turn out in the

morning exactly as he had seen them as bright day light. This was, as it were, his spiritual training for Prophethood and it was the first step.

Then his heart inclined to love solitude and deep devotion and worship. (It was like *i'tikaaf* — seclusion for worship.) He chose the cave on Hira for that. Hira is one of the several mountains of varying altitude around Makkah and (it seems that) it was the heighest of all mountains. It is now called Jabl an-Noor. It is about 2 1/2 miles from Makkah. Several rocks are joined together on its peak and in the centre a small triangular room-like space is formed. This is the cave of Hira. There is space enough for a man to enter it and somehow manage to exist inside. The mountain is very high and the cave is at its apex and climbing there is an ardous effort. So, even young, healthy people make it to the top with difficulty. Of couse, today every Muslim loves to visit the cave having read about it in the Ahadith, but at the time the Prophet ﷺ had chosen, it no one found any attraction to visit it or try to make it there and endure the hardship in climbing to it. (We do not see mention of anyone visiting the Prophet ﷺ during his days of seclusion there.) So, he could not have chosen a better place to live in seclusion and it seems it had been determined from eternity.

The Hadith tells us further that he used to take along provision to last him some days and stay in the cave on Hira in seclusion, cut off from habitation. He occupied himself in worship with concentration. When he had a yearning for the people of his house, he went home to Sayyidah Khadijah رضى الله عنها. Then, armed with provision for some number of days, he came back to the cave to resume his worship.

Sayyidah Ayshah رضى الله عنها uses the word يتحنث to imply his occupation in worship. A narrator of this Hadith. Imam Zuhri has interpreted that word as تعبد, but we do not know from any report what was the nature of the Prophet's worship in the cave on Mount Hira. Scholars have presented different opinions but they are all surmise. I feel that he was being trained by Allah for Prophethood and Messengership, the first step being vision of true dreams. That was a kind of inspiration. Then his heart was prompted to worship in seclusion which was the result of divine inspiration. Then, his

worship in the cave which desrcibed by Sayyidah Ayshah رضی الله عنها as فیتحنث must have been guided by divine inspiration. He may have been making supplication for light of guidance for himself and may have been expressing disgust for the idolatory, cruelty and sin which his people practiced and which caused him tremendous heart-burning. He may have been beseeching Allah to guide his people. (He has declared that supplication is the pitch of worship.) Anyway, I feel that he had guidance from Divine inspiration in his worship and he was being spiritually trained for the stages ahead. But Allah knows best.

The Hadith goes on to say that suddenly (one night[1]) an angel came to him with *wahy* (revelation) and said اقراء, but he said مَاانَا بقَارِئ (I am not a reciter). The angel squeezed him so hard that he could not tolerate that any more. (Some versions suggest that he held the Prophet's ﷺ throat[2] and squeezed it very hard). He did that three times asking the Prophet to read اقراء and each time he said مَاانَا بقَارِئ (I do not know how to read. I have not learnt to read). Each time he squeezed him and the third time he recited the first five verses of *al-Alaq* .....

The Hadith does not tell us whether the Prophet ﷺ repeated these verses after the angel or not. But, we can deduce from the subsequent words that the verses were retained in his memory and he returned home reciting these verses. We have seen what his condition was when he went home.

It is particularly worth mentioning here that while the entire Qur'an is a miracle, some of its small *surah* and small verses are so prominently miraculous that one who is familiar with Arabic will have no option but to concede that it is not the work of a human being but of the Creator. I submit humbly that I am not a scholar of Arabic but I am able to read the Qur'an and the Hadith and understand them to some extent. Even in this condition I recognize that *surah al-Alaq's* initial five verse are not the words of a human

❶. The first verse of *surah al-Qadr* is انا انزلناه في ليلة القدر (القدر ٩٧:١) (Surely We have revealed it on the Night of Power) and this implies that the angel came at night.

❷. Hafiz Ibn Hajr Asqalani has cited in Fath al-Bari the report of Abu Dawood and Tiyasi فاخذ بحلقى (and he held me by my throat) and he has classified its *sanad* as *Hasan*) (Fath al-Bari first part P 13 Ausai pr. Delhi)

being or an angel and this I can see as well as I see the light of the sun. Without doubt they are words of the Lord, full of Majesty. These five small verses encompass a whole treasure of Divine awareness and an ocean of knowledge on the majesty of His attributes of substenance, power, wisdom, compassion and kindness and other attributes and powers. We can compose a book on that. Not only was the Prophet's ﷺ mother-tongue Arabic but also he was the most eloquent of Arabs. So, we cannot doubt in the least that the moment he heard the angel recite these verses, he may have concluded that his Lord, the Creator had blessed him with His favours and His Words.

The Hadith tells us then that he went home with the five verses terrified. His heart was trembling and his body showed that. On coming home, he asked his family members to wrap him up. (one does get the desire to put a garment over oneself in a condition of distress and that does provide some relief.) They wrapped him up and then the terror subsided, he related the happenings to his wife Sayyidah Khadijah رضى الله عنها. He also said: (لَقَدْ خَشِيْتُ عَلىٰ نَفْسِىْ) (I fear for my life). He meant, the angel squeezed my throat so hard that I feared that my soul would fly away!

She heard him and comforted him. She gave him the glad tidings very confidently and said on oath that there was nothing to fear. She said, "Allah has given you an excellent character. You care for others and are kind and truthful. "She indicated thereby that he was the righteous creature of Allah, dear to Him and He has bestowed His favours on him, so whatever has happened was also a demonstration of His Kindness. She then took him to her paternal cousin Waraqah ibn Nawfal[1]. In another Hadith also narrated by

وَكَانَ امْرَأً تَنَصَّرَ فِى الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِىَّ فَيَكْتُبُ مِنَ الْاِنْجِيْلِ بِالْعَبْرَانِيَّةِ وَكَانَ شَيْخًا كَبِيْرًا قَدْ عَمِىَ.

"Waraqah ibn Nawfal was one who had become a Christian during the jahiliyah (period before the coming of the Prophet ﷺ) and he wrote in Hebrew. So, he also wrote the Injeel in Hebrew. He was very aged and was blind."

1. The father of Waraqah, Nawfal, and Sayyidah Khadijah's father, Khuwaylid, were sons of Asad ibn Abdul Uzza. Thus Waraqah was her paternal cousin.

Sayyidah Ayshah رضى الله عنها Waraqah ibn Nawfal is described thus:

In the version of *Saheeh Muslim*, the language is Arabic, not Hebrew and this is more close to reasoning.

It is stated about Waraqah that he was fed up with polytheism. He travelled to different lands in his search for the True Religion. Finally, in Sham he happened to meet a Christian monk who followed the true Christian faith (and not the corrupted version which gave divine status to Sayyidina Isa عليه السلام, to trinity and which advocated explanation of sins, etc.) Waraqah became a Christian at his hands and learnt it from him. He also learnt Hebrew in which the Torah was revealed. (Some scholars hold that Injeel too was revealed in Hebrew). So, Waraqah, a true Christian, was a scholar of ancient books.

Ibn Hajar Asqalani has reproduced in al-Isabah a report about Waraqah.

وَكَانَ وَرَقَةُ قَدْ كَرِهَ عِبَادَةَ الْاَوْثَانِ وَطَلَبَ الدِّيْنَ فِى الْاٰفَاقِ وَقَرَأَ الْكُتُبَ وَكَانَتْ خَدِيْجَةُ تَسْئَلُهُ عَنْ اَمْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَقُوْلُ مَااَرَاهُ اِلَّا نَبِيَّ هٰذِهِ الْاُمَّةِ الَّذِىْ بَشَّرَ بِهٖ مُوْسٰى وَعِيْسٰى. (الاصابه ج٦ ص٣١٨)

"Waraqah regarded idol-worship as evil and wrong. He travelled to different regions and countries in search of True Religion. He studied the Books (which were regarded as heavenly). Sayyidah Khadijah رضى الله عنها used to ask him about Allah's Messenger ﷺ and he would say that he believed he was the same Prophet of this *ummah* about whom Musa عليه السلام and Isa عليه السلام gave good news."

(al-Isabah, v 6 p 318)

It is for these reasons that Waraqah was fed up with idol-worshp and adopted Christianity (and believed in the prophethood and messengership in full.) He was a scholar of Torah and other heavenly books. Obviously then, he led a life different from that of the common Makkans. He was a worshipper, an ascentic and a man of God. This is why, his cousin Sayyidah Khadijah رضى الله عنها regarded him as a spiritual leader and respected him. Apart from the event of the cave on Hira, She mentioned to him the other extra-ordinary happenings with the Prophet ﷺ and

sought his opinion.[1] He would say in answer ماأراه الا نبى هذه الا مة الذى بشربه موسى وعيسى "I think that he would be that Prophet of this *ummah* about whom Sayyidina Musa ﷺ and Syayidina Isa ﷺ gave glad tidings.

Then, when this happening took place at the cave of Hira which is mentioned in the Hadith, she felt that she should let the Prophet ﷺ relate the entire report to Waraqah in his own words, for he had already expressed his belief that her husband might be a Prophet. We must remember that we do not find in any Hadith even an indirect indication that the Prophet ﷺ had suggested a meeting with Waraqah. Rather, as we see in the Hadith, Sayyidah Khadijah رضى الله عنها was the one who took him there.

When they met him, Sayyidah Khadijah رضى الله عنها herself requested him to listen to the Prophet's ﷺ account directly calling him his nephew[2]. Waraqah also addressed the Prophet as nephew and asked him to narrate his experience, and he narrated whatever he had gone through. Waraqah exclaimed without hesitation that the angel was the same *naamus* (the angel that brings revelation) whom Allah had sent to Prophet Musa ﷺ with His message.

A question may arise here: Why did Waraqah think of Sayyidina Musa ﷺ and not Sayyidina Isa ﷺ although he was a Christian and Jibreel was sent to Sayyidina Isa just as he was sent to Prophet Musa ﷺ. The exponents of Hadith explain this by confirming these facts and pointing out that Prophet Isa ﷺ did not bring his own Shari'ah. He had the same shari'ah as the Shari'ah of Prophet Musa ﷺ. Allah had made certain partial changes in it through Sayyidina Isa ﷺ. The Prophet ﷺ was a prophet and

❶. These include: splitting of the heart in childhood, much before prophethood many rocks and stones saluted him, some trees bowed down towards him — events mentioned in some Ahadith which are acceptable. There is also the incident of the monk Buhayra found in Books of Hadith. These are events which he would have definitely mentioned to his wife, Sayyidah Khadijah رضى الله عنها and she must have mentioned them to her cousin Waraqah ibn Nawfal and sought his opinion. It is in answer to this that Waraqah may have said what is mentioned in the Hadith, "I feel that he is that Prophet of this *ummah* about whom Prophet Musa عليه السلام and Prophet Isa عليه السلام gave glad tidings."

❷. This reference was not on account of any relationship but it followed the Arab custom who called their elders 'uncle' out of respect and their youngsters 'nephew' out of love and compassion.

Messenger who brought a separate and complete *Shari'ah* and, therefore, he had more resemblance to Sayyidina Musa عليه السلام in this regard. Thus, we also read in the Qur'an:

"إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولاً شَاهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولاً○"
(المزمل ٧٣:١٥)

{Surely we have sent to you a Messenger, as a witness over you, as We sent to Fir'awn a Messenger.} (al-Muzzammil, 73:15)

This is why Waraqah ibn Nawfal mentioned Prophet Musa عليه السلام in referring to Jibreel عليه السلام.

Waraqah ibn Nawfal said, therefore, that he was confident that the angel who came to the cave on Mount Hira was Jibreel عليه السلام who had conveyed Allah's revelation to Sayyidina Musa عليه السلام (and other Messengers). He confirmed the prophethood of Sayyidina Muhammad ﷺ and wished that he had been a strong young man alive when the Prophet's people would expel him from his city, Makkah he would then have helped the Prophet ﷺ). The Prophet ﷺ expressed surprise and asked if his people would really expel him (because till then he was dear to everyone on account of his noble character and kindness for everyone. He was called *as-Sadiq al-Ameen*. Therefore, it could not be seen why they would turn against him.) Waraqah said, "Every Messenger who has come with the Message from Allah which you have brought faced the hostility of his people. The same thing will happen to you and your people will become your sworn enemies." Waraqah actually said what was foretold in ancient heavenly books and what the history of Allah's Prophets عليهم السلام disclosed. The Qur'an too reveals that Allah's Prophets عليهم السلام were treated in this way.

The final words of Waraqah were that if he would be alive when the Prophet commenced his mission, he would help him to the best of his ability in spite of his old age. But, after a very short time Waraqah died. The revelation had also been suspended after the first one at the cave Hira. (The explanation of the text is over.)

Some Aspects of The Hadith

(1) We know from this Hadith that the first people to confirm and belief in the prophethood of Sayyidina Muhammad ﷺ were Waraqah ibn Nawfal and Sayyidah Khadijah but till then the

Prophet ﷺ had not been commanded to give the call of the True religion. Waraqah died in those times but as one practicing true Christianity though he had confirmed the Prophet and professed belief in him. From this point of view, we can call him the first believer of this *ummah*. When the Prophet ﷺ was commanded to give the call, we learn from Ahadith, the first Believers were Sayyidinah Abu Bakr ؓ, Sayyidina Ali ؓ, Sayyidina Zayd ibn Harithah ؓ and Sayyidah Khadijah رضى الله عنها who had expressed belief earlier too.

(2) The Hadith tells us that Jibreel عليه السلام squeezed the Prophet's throat very hard threee times (like one who strangulates another). The scholars have explained it in different ways. I am inclined to concur with the opinion that the aim of squeezing the throat in this way was to remove his attention from everything for some time, even from his own self, and it should be only towards his Lord. If the throat of a man of Allah or one who has Divine awareness is squeezed in this manner, his entire attention will be directed to his Lord and his thought about this world would be cut off to a large extent and turn to the higher world. This bent of mind was essential at that time because the revelation was being sent to him the first time. In other words, a strength had to be created in the Prophet's soul and heart to enable to bear the burden of revelation. The Qur'an says قولا ثقيلا (a weighty word). Then whenever *wahy* was sent later the Prophet went through an experience which is described in Ahadith. Even in extreme cold, he perspired when revelation came to him. It is also stated in Ahadith that if he was riding a camel and he received a *wahy*, the camel would sit down.

(3) When he came out of the cave to return home, his heart trembled and his whole body reacted from that and, at home, he said to Sayyidah Khadijah رضى الله عنها, "I fear for my life." This condition too, was the result of the squeezing of his throat and the burden of the Divine words. It is Allah's mercy that we do not feel the weight of the recital of the Qur'an otherwise, Allah has described its glory in these words:

{Had we sent down this Qur'an on a mountain, you (O Prophet) would have seen it humbled,

لَوْ اَنْزَلْنَا هٰذَا الْقُرْآنَ عَلٰى جَبَلٍ
لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ

split asunder out of fear of Allah} (al-Hashr, 59:21) — اللّٰهِ (سورة الحشر ٥٩: ٢١)

His Manners

Allah, the Creator of the Prophet ﷺ and of everyone else, has Himself said about the Prophet's manners:

{And surely you have a tremendously sublime character} (al-Qalam, 68:4)

"اِنَّکَ لَعَلٰی خُلُقٍ عَظِیۡمٍO" (القلم ٦٨:٤)

The Ahadith and seerah really elaborate on this brief verse of the Qur'an. In the *Kitab al-Ikhlaq* of this Book, *Ma'ariful Hadith*, which is a comprehensive section spread over many pages, there are teachings of the Prophet ﷺ on manners and important events. The initial Ahadith disclose the position of manners in religion and in the sight of Allah. To refresh memory we reproduce some of those sayings of the Prophet ﷺ.

{Those people are the best among you whose manners are the best.} (Saheeh Bukhari, Saheeh Muslim)

اِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ اَخْلَاقًا

{I am sent only that I may perfect noble manners.} (Muwatta Imam Maalik.)

اِنَّمَا بُعِثْتُ لِاُتَمِّمَ مَكَارِمَ الْاَخْلَاقِ

{The weightiest thing in a Believer's scale on the Day of Resurrection will be good manners.} (Sunan Abu Dawood, Jami' Tirmizi.)

اِنَّ اَثْقَلَ شَيْءٍ يُوْضَعُ فِيْ مِيْزَانِ الْمُؤْمِنِ يَوْمَ الْقِيٰمَةِ خُلُقٌ حَسَنٌ.

When in his last days, the Prophet ﷺ sent Sayyidina Mu'az ibn Jabal as preacher and ruler to Yaman, his last advice was:

{Treat everyone with good manners.} (Muwatta Imam Maalik)

اَحْسِنْ خُلُقَكَ لِلنَّاسِ

Here now are some Ahadith in which the Companions describe the Prophet's ﷺ manners according to their experience. May Allah cause us to emulate him.

(١٩٦٣/١٢) عَنْ اَنَسٍ قَالَ خَدَمْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِيْنَ

فَمَا قَالَ لِيْ اُفٍّ وَّلَا لِمَا صَنَعْتَ، وَلَاأ لَّاصَنَعْتَ. (رواه البخاری و مسلم)

(1963/12) Sayyidina Anas ﷺ said that he served the Prophet ﷺ for ten years. He never even said "*Oof*" to him, and never said to him, "Why did you do it? Why did you not do it?"

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The word *oof* is uttered in Arabic for something unpleasant, displeasure and anger. When the Prophet ﷺ came to Madinah, Sayyidina Anas ﷺ was eight years old (ten, according to another report). His mother, Umm Salaym رضی الله عنها who was a very sincere and righteous Believer left him with the Prophet to serve him. He was then with the Prophet ﷺ to serve him. He was then with the Prophet ﷺ all through the remaining ten years till his death. In this Hadith he has narrated his personal experience that the Prophet ﷺ was well-mannered and soft-hearted. During the ten years, he never displayed anger or displeasure. His nature was to forgive and overlook. In another Hadith of Sayyidina Anas ﷺ reported in Bayhaqi he says:

خَدَمْتُه' عَشْرَسِنِيْنَ فَمَا لَا مَنِيْ عَلٰى شَيْءٍ اُتِيَ فِيْهِ عَلٰى يَدَيَّ فَاِنْ لَامَنِيْ لَائِمٌ مِنْ اَهْلِهٖ قَالَ دَعُوْهُ فَاِنَّه' لَوْ قُضِيَ شَيْءٌ كَانَ. (مشکوٰۃ المصابیح)

"I served him ten years. He did not blame me even if something was destroyed or spoiled by me. If any of his family members blamed me then he would say: What had been decreed had to happen."

However, we must remember that this was his attitude in personal matters. Where Allah's limits or commands were concerned, he showed no concession.

(١٩٦٤/١٣) وَعَنْهُ قَالَ كُنْتُ اَمْشِيْ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيْظُ الْحَاشِيَةِ فَاَدْرَكَه' اَعْرَابِيٌّ فَجَبَذَه' بِرِدَائِهٖ جَبْذَةً شَدِيْدَةً وَرَجَعَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ نَحْرِالْاَعْرَابِيْ حَتّٰى نَظَرْتُ اِلٰى صَفْحَةِ عَاتِقِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْأَثَّرَتْ بِهَا حَاشِيَةُ الْبُرْدِ مِنْ شِدَّةِ جَذْبَتِهٖ، ثُمَّ قَالَ يَامُحَمَّدُ مُرْلِيْ مِنْ مَّالِ اللّٰهِ الَّذِيْ عِنْدَكَ، فَالْتَفَتَ اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ضَحِكَ، ثُمَّ اَمَرَلَه' بِعَطَاءٍ.

(رواه البخاری ومسلم)

(1964/13) Sayyidina Anas ﷺ said that he was going with Allah's Messenger ﷺ (somewhere). He had on him a cloak of Najran whose hems were thick. They came across a Bedouin who pulled at his cloak so hard that the Prophet stumbled on the man's chest and Anas ﷺ saw that the pull caused marks on his neck. The Bedouin then said, "O Muhammad! Of the wealth of Allah that you have, give orders (to your men) that they should give me some." (Anas ﷺ said that) Allah's Messenger ﷺ then looked at him (and instead of showing anger) laughed at his conduct and gave instructions that he should be given something. (Saheeh Bukhari, Saheeh Muslim)

Commentary: Najran was a city in Yaman which was famous for its cloaks. The 'wealth of Allah' from which the Bedouin wanted something was *zakah* or *sadaqat* collected in the State Treasure and disbursed among the deserving. The Bedouin was extremely ignorant and not even receptive to anything reformative. Therefore, the Prophet ﷺ did neither reprimand him nor counselled him but laughed at his rude conduct and gave him what he needed. This is a lesson for the *ummah* to forgive and overlook all rude conduct and thus win over people's hearts and get them close to them. Allah will then guide them. Indeed, those with insight find such conduct in the Prophet ﷺ as his miracles.

(١٩٦٥/١٤) عَنْ جَابِرٍ قَالَ مَاسُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شيئاً قَطُّ فَقَالَ لَا (رواه البخاری و مسلم)

(1965/14) Sayyidina Jabir ﷺ reported that never did it happen that Allah's Messenger ﷺ was asked for something and he said لا (No!). (Saheeh Bukhari and Saheeh Muslim)

Commentary: Whenever anyone asked the Prophet ﷺ for anything, he never said, "No" to the man because that hurts the supplicant.

It might not seem very significant but actually it is very extraordinary to never refuse any request. It is the extreme degree of kindness and nobility. They are fortunate whom Allah has blessed with such generous nature as also those who keep the company of Allah's men to develop these attributes.

(١٩٦٦/١٥) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمُ الْمَدِيْنَةِ بِاٰنِيَتِهِمْ فِيْهَا الْمَاءُ فَمَا يَاتُوْنَ بِاِنَاءٍ اِلَّاغَمَسَ يَدَهُ فِيْهَا فَرُبَّمَاجَاءَ ه‘ بِالْغَدَاةِ الْبَارِدَةِ فَغَمَس يَدَه‘ فِيْهَا. (رواه مسلم)

(1966/15) Sayyidina Anas ﵁ said that after the Prophet ﷺ had offered the *Fajr Salah* the servents (male or female) of Madinah came to him with their vessels in which was water (sothat he may put his hand in the water to bless it or to cure the sick by dipping his hand into it). So, he dipped his hand into the vessel, and it happened often that on a cold morning they brought (cold water in the vessel) but he dipped his hand in that too.

(Saheeh Muslim)

Commentary: The witners of Madinah are very cold and water in vessels turns ice cold. The Prophet ﷺ, however, obliged those who brought water and helped Allah's creatures by carrying on the practice although he had to endure the cold water. It is also clear that this was not an occasional affair but people brought their water every day to get the Prophet's ﷺ blessings. This Hadith supports a similar regard for a rigiteous man of Allah provided there is no exaggeration and adulteration in one's belief.

(١٩٦٧/١٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قِيْلَ يَارَسُوْلَ اُدْعُ عَلَى الْمُشْرِكِيْنَ قَالَ اِنِّىْ لَمْ اُبْعَثْ لَعَّانًا وَاِنَّمَا بُعِثْتُ رَحْمَةً. (رواه مسلم)

(1967/16) Sayyidina Abu Hurayrah ﵁ said that it was said to Allah's Messenger ﷺ, "O Messenger of Allah! Pray against the idolaters and disbelievers." He said, "I have not been sent as one to curse and pray against anyone. Rather. I am sent as mercy."

(Saheeh Muslim)

Commentary: The disbelievers and the idolaters were staunch enemies of the Prophet ﷺ and his religion. They persecuted the Prophet ﷺ and his followers and even expelled him from his native city but their mischief continued unabated even after that. Some of his Companions ﵃ requested the Prophet ﷺ to curse the oppressing disbelievers that Allah may show His wrath to them and destroy them like He had punished earlier people. The Prophet ﷺ pacified them that he was not sent to curse anyone but he was Mercy for the worlds, as Allah has said:

وما ارسلناک الا رحمة للعٰلمين (الانبياء ۲۱:۱۰۷)
{And We have not sent you but as a mercy to the worlds.}
(al-Anbiya, 21:107)

(۱۹٦۸/۱۷) عَنْ عَائِشَةَ مَاضَرَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ بِيَدِهٖ وَلَاامْرَاَةً وَلَاخَادِمًا اِلَّا اَنْ يُجَاهِدَ فِيْ سَبِيْلِ اللّٰهِ، وَمَانِيْلَ مِنْهُ شَيْئٌ قَطُّ فَيَنْتَقِمُ مِنْ صَاحِبِهٖ اِلَّا اَنْ يُنْتَهَکَ شَيْئٌ مِنْ مَحَارِمِ اللّٰهِ فَيَنْتَقِمُ لِلّٰهِ. (رواه مسلم)

(1968/17) Sayyidah Ayshah رضى الله عنها said that the Messenger of Allah ﷺ never beat anyone with his hands — never a woman and never a servant. However, he did that in *jihad* in the cause of Allah. And, never did he seek revenge from one who persecuted him (for, in fact, he always forgave and overlooked in personal affronts). Nevertheless, if anyone committed an unlawful act then he punished the criminal for the sake of Allah (in fulfilment of His Commands, or he gave command to punish him.) (Saheeh Muslim)

Commentary: Sayyidah Ayshah رضى الله عنها has mentioned two things in this Hadith.

(1) Never was he known to have beaten anyone on his mistake — not even a servant, slave, maid-slave, or a wife, except his actions in *jihad*. For instance, Ubayy ibn Khalaf, a Makkan idolater chief was killed by him in the Battle of Badr.

(2) He never took revange for a personal affront even if an unfortunate person hurt him. However, if anyone perpetrated a wrong or unlawful act in religion then he punished him only for the sake of Allah and to abide by His Command.

(۱۹٦۹/۱۸) عَنِ الْاَسْوَدِ قَالَ سَأَلْتُ عَائِشَةَ مَاكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصْنَعُ فِيْ بَيْتِهٖ قَالَتْ كَانَ يَكُوْنُ فِيْ (تَعْنِيْ) اَهْلِهٖ (مِهْنَةِ خِدْمَةِ أَهْلِهٖ) فَاِذَا حَضَرَتِ الصَّلٰوةُ خَرَجَ اِلَى الصَّلٰوةِ. (رواه البخارى)

(1969/18) A tabi'ee, Sayyidina Aswad said: I asked Sayyidah Ayshah رضى الله عنها what the Prophet ﷺ did (when he was) at home. She said that he helped his household members in their chores and when it was time for salah, he gave up everything and went to offer salah. (Saheeh Bukhari)

Commentary: It was the Prophet's ﷺ practice to lend a hand in

household chores. It is his sunnah. May Allah inspire us to conduct ourselves on these sunnah so that we will get reward against helping and serving others, and we will also cure ourselves of the spiritual disease, arrogance.

(١٩٧٠/١٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْصِفُ نَعْلَه، وَيَخِيْطُ ثَوْبَه، وَيَعْمَلُ فِيْ بَيْتِهٖ كَمَا يَعْمَلُ اَحَدُكُمْ فِيْ بَيْتِهٖ وَقَالَتْ كَانَ بَشَرًا مِنَ الْبَشَرِ يَفْلِيْ ثَوْبَه، وَيَحْلِبُ شَاتَه، وَيَخْدِمُ نَفْسَه، . (رواه الترمذى)

(1970/19) Sayyidah Ayshah رضی الله عنها said that it was normal with Allah's Messenger ﷺ that (when necessary) he patched his sandal, sewed his garments, and he worked in his house as one of you does in his house. (she also said that) he was (not a super human or any other than human creature but) one of the children of Aadam (who did even every ordinary chores) who searched his garments for lice, milked his sheep and attended to his own tasks. (Jami' Tirmizi)

Commentary: There is a good lesson to learn in this Hadith and the Prophet's ﷺ exemplary life for those who are his heirs in religion. May Allah cause all of us to emulate the Prophet's ﷺ example.

(١٩٧١/٢٠) عَنْ اَنَسٍ اَنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا صَافَحَ الرَّجَلَ لَمْ يَنْزِعْ يَدَه، مِنْ يَدِهٖ حَتّٰى يَكُوْنَ هُوَالَّذِىْ يَنْزِعُ يَدَه، وَلَايَصْرِفُ وَجْهَه، عَنْ وَجْهِهٖ حَتّٰى يَكُوْنَ هُوَالَّذِىْ يَصْرِفُ وَجْهَه، عَنْ وَجْهِهٖ وَلَمْ يُرَمُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَىْ جَلِيْسٍ لَه، . (رواه الترمذى)

(1971/20) Sayyidina Anas رضي الله عنه said that it was the practice of Allah's Messenger ﷺ that when he shook hands with anyone he did not withdraw his hands till the other man withdrew his. Similarly, he did not turn away his face from anyone till that man turned his face to the other side. And, he was never seen to put forward his knees in front of one with whom he was sitting. (Jami, Tirmizi)

Commentary: Obviously, those who came to him, shook hands with him, believed in him were his servants and his devoted Companions رضي الله عنهم. He met them as the Hadith says but men of his *ummah* like us are very unfortunate in depriving ourselves of these

attributes.

(١٩٧٢/٢١) عَنْ عَائِشَةَ قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَسْرِدُ الْحَدِيْثَ كَسَرْدِكُمْ كَانَ يُحَدِّثُ حَدِيْثًا لَوْعَدَّهُ الْعَادُّ لَاَحْصَاهُ.

(رواه البخاری و مسلم)

(1972/21) Sayyidah Ayshah رضی الله عنها said that Allah's Messenger ﷺ did not speak rapidly as you people do, but would talk slowly in such a way that if anyone wished to count his words then he would be able to do so.

(Saheeh Bukhari and Muslim)

Commentary: This is the best way to speak when one teaches others. Listeners can understand and hold the teaching in their mind. A Hadith in Jami' Tirmizi narrated by Sayyidah Ayshah رضی الله عنها Concludes thus:

كَانَ يَتَكَلَّمُ بِكَلَامٍ بَيْنَه، فَصْلٌ يَحْفَظُه، مَنْ جَلَسَ اِلَيْهِ.

"He spoke in such a way that the words were spaced out so that those who sat with him remembered them."

(١٩٧٣/٢٢) عَنْ جَابِرِبْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَوِيْلَ الصَّمْتِ

(رواه فی شرح السنه)

(1973/22) Sayyidina Jabir ibn Samurah ﷺ siad that Allah's Messenger ﷺ observed long silence (Sharah as-Sunnah)

Commentary: The Prophet ﷺ spoke only to teach and train. If there was no need to say anything then he remained silent. The following Hadith is found in volume one of Ma'riful-Hadith in Kitab al-Eeman under reference to *Saheeh Bukhari* and *Saheeh Muslim:*

مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَقُلْ خَيْرًا اَوْلِيَصْمُتْ.

"He who believes in Allah and the Last Day should speak what is good (which is liable to fetch him reward), or keep quiet."

Commentary: This was the Prophet's ﷺ teaching on which he conducted himself. May Allah cause us also to abide by that.

We have presented only ten Ahadith from Kitab al-Munaqib wa al-Fadail on the Prophet's ﷺ manners. Let that be enough example.

Illness & Death

We follow the pattern of the compiler of Mishkat al-Masabeeh and conclude this chapter with a few Ahadith on the Prophet's ﷺ illness and death.

We may mention here that the Muhadditheen and biographers agree that the death of the Prophet ﷺ occured in 11 AH in the month of Rabee' al-Awwal on a Monday. However, there are different reports on the date he died just as the reports differ concerning his birth. As far as my own study is concerned, there is no book of Hadith that mentions the date on which he died. The books of history and biography mention three different dates: the 1st of Rabee' ul-Awwal, the second and the twelfth which is more commonly accepted like the date of birth. However, some scholars have asserted that 12th Rabee' ul-Awwal can never be correct because it is confirmed that he had performed Hajj two and three quarters of a month before his death and the day of Hajj, 9th Zul-Hajjah, was Friday. (This is known also as the Farewell Hajj). It is confirmed too that the day on which he died was Monday. Given this date (1) 9th Zul Hajj was Friday and (2) Prophet's death was on Monday in Rabee' al-Awwal — then 12th Rabee' al-Awwal can never fall on a Monday. If we consider each of the three (lunar) months to be of 29 days (which is most far-fetched and the least likely) then the first Monday in Rabee' al-Awwal will be the 2nd of the month. And, if one month is made up of 29 days and two of 30 days each (which is a frequent occurence) then the first Monday in Rabee' al-Awwal will be the first of the month. Keeping these facts in mind, the most conceiving date is 1st *Rabee'ul-Awwal.* But Allah knows best.

We will now read some of those Ahadith in which the Prophet ﷺ gave a vague hint to his Companions رضي الله عنهم of his impending death, or spoke of it in clear terms. There are some of those Ahadith in which a few of the important events that took place in the final illness are mentioned. In conclusion, we have reproduced the Ahadith that speak of the Prophet's death. May Allah make these Ahadith a means of guidance and blessing for me and all readers and decree for us a peaceful death on the faith of Islam.

"اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصّٰلِحِيْنَ!

(١٩٧٤/٢٣) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى قَتْلٰى اُحُدٍ بَعْدَ ثَمَانِ سِنِيْنَ كَالْمُوَدِّعِ لِلْاَحْيَاءِ وَالْاَمْوَاتِ، ثُمَّ طَلَعَ الْمُنِيْرُ فَقَالَ اِنِّىْ بَيْنَ اَيْدِيْكُمْ فَرَطٌ وَاَنَا عَلَيْكُمْ شَهِيْدٌ، وَاِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَاِنِّىْ لَاَنْظُرُ اِلَيْهِ وَاَنَا فِىْ مَقَامِىْ هٰذَا، وَاِنِّىْ قَدْ اُعْطِيْتُ مَفَاتِيْحَ خَزَائِنِ الْاَرْضِ، وَاِنِّىْ لَسْتُ اَخْشٰى عَلَيْكُمْ اَنْ تُشْرِكُوْا بَعْدِىْ، وَلٰكِنْ اَخْشٰى عَلَيْكُمُ الدُّنْيَا اَنْ تُنَافِسُوْا فِيْهَا (رواه البخارى ومسلم)

(1974/23) Sayyidina Uqabah ibn Aamir Juhani ﷺ said that Allah's Messenger ﷺ offered salah over the martyrs of Uhud eight years after (the battle) like one who bids farewell to the living and the dead. He then (came to the mosque) and mounted the pulpit and said (to the Companions ﷺ), "I am with you like a *farat* (one preceding) and I shall be a witness to testify for you. Your place of meeting is the Kawthar (Pond) and I am looking at that while I am here. And, I have been granted by Allah the keys of the treasures of the earth. And, I do not fear for you that you might become polythiests after me, but I fear that (after me) you would long for worldly things."

(Saheeh Bukhari and Saheeh Muslim)

Commentary: The fact is that the salah of funeral had not been offered over the martyrs of Uhud (who included the Prophet's ﷺ beloved paternal uncle, Sayyidina Hamzah ﷺ). (They were buried without the salah of *janazah* being offered). This Hadith tells us that when it was disclosed to the Prophet ﷺ that he would die shortly, he visited Uhud one day and offered the funeral salah over them. In the Book of Funeral of Saheeh Bukhari it is stated in the same Hadith. صَلّٰى عَلٰى اَهْلِ اُحُدٍ صَلٰوتَه' عَلَى الْمَيِّتِ which explains that he offered salah over the martyrs who had been buried eight years ago just as one offers over a (fresh) dead body. Then we are told that the Prophet's condition in this *salah* was "كَالْمُوَدِّعِ لِلْاَحْيَاءِ وَالْاَمْوَاتِ" like of one who bids farewell to the living and dead. The Prophet ﷺ then went to the mosque (perhaps it was time for salah and the people had gathered there for the congregation), climbed the minbar (pulpit) and spoke the few words effectively. "I am going before you like a *farat* to the next world." Among the Arabs, a lead man preceded a carvan to its destination where he made necessary

arrangement for the carvan. He is known as farat. The Prophet ﷺ gave a hint that he was going to the next world when he said in words of comfort to the Companions ﷺ, "My preceding you to the next world is good for you, for, on reaching there I will do for you what a farat does. And like the caravan that joins the *farat* at the destination, you will meet me there." He went on to assure them that he would testify for them that they had believed and obeyed him and supported him. He also said that they would meet at the *Kawthar* and disclosed that he could see it (the Kawther) while he was there talking to them (for, Allah had removed every obstacle and placed it before him). He also said, "Allah has given me the keys to the treasures of this earth and the world." This was the tidings that his *ummah* would be given those keys (and was demonstrated in the times of the Companions).

In the end, he said that he did not fear that they would revert to polytheism but he did fear that they might crave for the world's luxuries. For a Believer, only Paradise is what he should crave for alongwith the blessings of the next world. Allah has said about them:

"وَفِيْ ذَالِكَ فَلْيَتَنَا فَسِ الْمُتَنَا فِسُوْنَO" (المطففين ٨٣:٢٦)

{And to this end, let the strivers strive.} (al-Mutaffifeen, 83:26)

(١٩٧٥/٢٤) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ، اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَلَسَ عَلَى الْمِنبَرِ فَقَالَ اِنَّ عَبْدًا خَيَّرَهُ اللّٰهُ بَيْنَ اَنْ يُّوْتِيَه' مِنْ زَهْرَةِ الدُّنْيَا مَاشَاءَ وَبَيْنَ مَاعِنْدَه' فَاخْتَارَ مَاعِنْدَه' قَالَ فَبَكىٰ اَبُوْبَكْرٍ قَالَ فَدَيْنَاكَ بَآبَائِنَا وَاُمَّهَاتِنَا" فَعَجِبْنَا لَه' فَقَالَ النَّاسُ اُنْظُرُوا اِلىٰ هٰذَا الشَّيْخِ يُخْبِرُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ عَبْدٍ خَيَّرَهُ اللّٰهَ بَيْنَ اَنْ يُّؤْتِيْه' مِنْ زَهْرَةِ الدُّنْيَا وَبَيْنَ مَاعِنْدَه' وَهُوَ يَقُوْلُ فَدَيْنَاكَ بِآبَائِنَا وَاُمَّهَاتِنَا، فَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُوَالْمُخَيَّرَ وَكَانَ اَبُوْبَكْرٍ اَعْلَمُنَا. (رواه البخارى و مسلم)

(1975/24) Sayyidina Abu Sa'eed al-Khudri ﷺ said that Allah's Messenger ﷺ sat down on the minbar (one day) and said (addressing the Companions ﷺ), "Allah gave choice to have whatever he wants from worldly blessings or take the blessings (of the Hereafter) that are with Allah. So the slave chose (the

blessings of the Hereafter) that are with Allah." On hearing that Sayyidina Abu Bakr ﷺ wept and submitted to the Prophet ﷺ, "May we and our parents be ransomed to you!" (Sayyidina Abu Sa'eed al-Khudri ﷺ said;) We were surprised at Abu Bakr's reaction and some people said to each other, "Look at the Shaykh! Allah's Messenger informs us that Allah asked a slave to choose between the bounties of this world and the next but the Shaykh, Abu Bakr, exclaims we and our parents be ransomed to you!" (Abu Sa'eed went on to say that when the Prophet ﷺ died soon after they realised that) the Prophet ﷺ was the slave whom Allah had given the choice (and also that) Abu Bakr excelled them in intelligence and wisdom (for, he understood which none of the others could surmise).

(Saheeh Bukhari, Saheeh Muslim)

Commentary: We are not told when the Prophet ﷺ delivered this sermon. The compiler of Mishkat has cited Darami which has transmitted this Hadith of Abu Sa'eed al-Khudri ﷺ with the clear addition that the Prophet ﷺ spoke thus during his last illness, and this was his last address. He never spoke again in the mosque before his death. In another Hadith of Saheeh Muslim (narrated by Sayyidina Jundub ﷺ) we are told that he spoke thus five days before death (on Thursday).

The compiler of Mishkat has cited only as much of Abu Sa'eed's ﷺ Hadith in Mishkat's chapter on Prophet's ﷺ death as we have quoted here. But, Bukhari and Muslim have placed this Hadith in the chapter on the merits of Abu Bakr ﷺ and both have the following addition in the Prophet's sermon:

إِنَّ اَمَنَّ النَّاسِ عَلَيَّ فِيْ مَالِهِ وَصُحْبَتِهِ اَبُوْبَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيْلاً غَيْرَ رَبِّيْ لَاتَّخَذْتُ اَبَابَكْرٍ خَلِيْلاً وَلٰكِنْ اُخُوَّةُ الْاِسْلَامِ وَمَوَدَّتُهُ لَايُبْقَيَنَّ فِي الْمَسْجِدِ بَابٌ اِلَّا سُدَّ اِلَّا بَابَ اَبِيْ بَكْرٍ.

"It is a fact that of all men, one who was most kind in treatment to me with his wealth and his company is Abu Bakr and if I were to take a *Khaleel* (friend) besides Allah, I would take Abu Bakr for a friend but the special brotherhood and fraternity of Islam is with Abu Bakr. (He then instructed that) "all doors opening into the

mosque should be shut except for Abu Bakr's door (which should be retained).[1]"

We learn from this sermon (which was the Prophet's ﷺ last semon in the mosque and which he delivered just five days prior to death) that he gave a broad hint that his death was near and he also indicated that the position Sayyidina Abu Bakr رضي الله عنه held in the *ummah* was not held by anyone else. He asked that doors of houses opening into the mosque must be sealed save the door of Sayyidina Abu Bakr رضي الله عنه. He indicated that after him only Abu Bakr would have a relationship with the mosque which he himself had. (We must remember that the Prophet's mosque of those times was not like our mosques where only Salah is offered but it was a centre for every function of prophethood.)

Some versions suggest that the Prophet ﷺ gave some other important instructions too.

(١٩٧٦/٢٥) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ مَرَضِهِ الَّذِيْ لَمْ يَقُمْ مِنْهُ "لَعَنَ اللّٰهُ الْيَهُوْدَ وَالنَّصَارٰى اِتَّخَذُوْا قُبُوْرَ اَنْبِيَائِهِمْ مَسَاجِدَ" قَالَتْ عَائِشَةُ لَوْلَا ذَاكَ لَاَبْرُزُ قَبْرَه، خَشِيَ اَنْ يُتَّخَذَ مَسْجِدًا.

(رواه البخارى و مسلم)

(1976/25) Sayyidah Ayshah رضى الله عنها reported that in the illness from which he did not recover, Allah's Messenger ﷺ said, "May Allah's curse be on the Jews and Christians. They made the graves of their Prophets places of prostration." She then said, "If he had not said that then I would have opened his grave (to the people). He had feared that his grave too would be used as a place of prostration in the same way as the Jews and Christians had turned their Prophet's graves into places of prostration." (Saheeh Bukhari, Saheeh Muslim)

Commentary: Some versions suggest that the Prophet ﷺ had spoken these words in the same sermon that he had delivered five days before his death from the minber in the mosque (which is

1. In those times, the doors of some houses of the Companions رضى الله عنهم opened into the mosque. They came into the mosque directly from those doors. Though this sermon, the Prophet ﷺ had all the doors, except Sayyidina Abu Bakr's رضى الله عنه shut. In another version, the word باب (door) is replaced by خوخة which means a window or a ventilator.

mentioned in Sayyidina Abu Sa'eed al-Khudri's ﷺ Hadith.) Some when the illness was intense. It is much possible that he said this at both times, in the sermon from the mosque and from his sick bed because he was much concerned about it lest his *ummah* do as the Jews and Christians had done and turn his grave into a place to prostrate and become liable to Allah's curse. While he was confident that they would not resort to idol-worship (and he disclosed that much), yet he was fearful that the devil would incite them to indulge in polytheism on the pretext of love for the Prophet ﷺ and get them to prostrate before his grave. Therefore, he cautioned his *ummah* frequently against this thing.

(١٩٧٧/٢٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ مَرَضِهٖ اُدْعِيْ لِيْ اَبَابَكْرٍ اَبَاكِ وَاَخَاكِ حَتّٰى اَكْتُبَ كِتَابًا، فَاِنِّيْ اَخَافُ اَنْ يَتَمَنَّ مُتَمَنٍّ وَيَقُوْلُ قَائِلٌ اَنَا اَوْلٰى وَيَابَى اللّٰهُ وَالْمُؤْمِنُوْنَ اِلَّا اَبَابَكْرٍ.(رواه مسلم)

(1977/26) Sayyidah Ayshah رضی اللہ عنہا said that Allah's Messenger ﷺ said (to her) in his illness, "Call your father, Abu Bakr, and your brother (Abdur Rahman) to me so that I may get them to write down a message (by way of a will). I fear a seeking one may desire and a tumour-monger might say that he is more desreving. And Allah and the Believers will not accept anyone save Abu Bakr." (Saheeh Muslim)

Commentary: The message of this Hadith is that in his illness the Prophet ﷺ was eager that Sayyidina Abu Bakr ﷺ may shoulder responsibilities after death (known as *Khilafah*). He wished to write down a will. So, he instructed Sayyidah Ayshah رضی اللہ عنہا to summon her father and her brother. He said that he feared someone else might covet the post or another might claim to be more deserving. That would create dissension. "So, to protect the *ummah* I wish to write down a will for Abu Bakr." Then, he was assured that the Believers would decide in the same manner as he had thought and he said to Sayyidah Ayshah رضی اللہ عنہا "یابی اللّٰہ والمؤمنون الا ابا بکر" (Allah and the Believers will not accept any other but Abu Bakr). It appears from a report in *Saheeh Bukhari* that this occured on the first day of his illness. What is the reality of *Khilafat Nabuwah* caliphate of the prophethood? We will mention that

while explaining a Hadith that will follow.

(١٩٧٨/٢٧) عَنْ عَائِشَةَ قَالَتْ دَعَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ ابْنَتَه' فِيْ شَكْوَاهُ الَّذِیْ قُبِضَ فِيْهِ فَسَارَّهَا بِسِرٍّ فَبَكَتْ ثُمَّ دَعَاهَا فَسَارَّهَا فَضَحِكَتْ، قَالَتْ فَسَأَلْتُهَا عَنْ ذَالِکَ فَقَالَتْ سَارَّنِی النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَنِیْ اَنَّه' يُقْبَضُ فِیْ وَجْعِهِ الَّذِیْ تُوُفِّیَ فِيْهِ فَبَكَيْتُ ثُمَّ سَارَّنِیْ فَاَخْبَرَنِیْ اَنِّیْ اَوَّلُ اَهْلِ بَيْتِهِ اَتَّبِعُه' فَضَحِكْتُ. (رواه البخاری)

(1978/27) Sayyidah Ayshah رضی الله عنها said that while he was bed-ridden with illness that caused his death, the Prophet ﷺ called Sayyidah Fatimah (to him) and whispered something to her. She began to cry on that. But then he beckoned her again to him and whispered something else to her and she laughed. Sayyidah Ayshah رضی الله عنها said that) she asked her about that and she said, "The first time he whispered to me that he would die of that illness so I wept because of sadness. When he whispered to me again, he confided to me that amog his family members, I would be the first to follow him (and meet him). That pleased me and I laughed." (Saheeh Bukhari)

Commentary: The text is very explicit. However, *Saheeh Bukhari* carries another version of this Hadith of Sayyidah Ayshah رضی الله عنها with the details that when she asked Sayyidah Fatimah رضی الله عنها why she wept the first time and laughed when the Prophet ﷺ whispered the second time, Sayyidah Fatimah رضی الله عنها did not disclose the secret that day, saying that she would not disclose the Prophet's ﷺ secret. After the Prophet ﷺ died, Sayyidah Ayshah رضی الله عنها asked her again to reveal to her what the Prophet ﷺ had confided to her. This time Sayyidah Faitmah رضی الله عنها disclosed to her what the Prophet ﷺ had said to her each time.

Both the things happened as the Prophet ﷺ had foretold. He died of that very illness and Sayyidah Faitmah رضی الله عنها was the first member of his family to follow him. Indeed, this is evidence of his prophethood.

(١٩٧٩/٢٨) عَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ اَنَّ عَلِيَّ بْنَ اَبِیْ طَالِبٍ خَرَجَ مِنْ عِنْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِیْ وَجْعِهِ الَّذِیْ تُوُفِّیَ فِيْهِ فَقَالَ النَّاسُ يَا اَبَا

حَسَنٍ كَيْفَ اَصْبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فقَالَ اَصْبَحَ بِحَمْدِاللّٰهِ بَارِئًا، فَاَخَذَه‘ بِيَدِهٖ عَبَّاسُ بْنُ عَبْدُالْمُطَّلِبِ فَقَالَ لَه‘ اَنْتَ وَاللّٰهِ بَعْدَ ثَلَاثٍ عَبْدُالْعَصَا، وَاِنِّىْ وَاللّٰهِ لَاَرَىٰ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَوْفَ يُتَوَفّٰى فِيْ وَجْعِهٖ هٰذَا اِنِّىْ لَاَعْرِفُ وُجُوْهَ بَنِىْ عَبْدِالْمُطَّلِبِ عِنْدَالْمَوْتِ‘ اِذْهَبْ بِنَا اِلَىٰ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلْنَسْئَلْهُ فِيْ مَنْ هٰذَا لْاَمْرُ؟ اِنْ كَانَ فِيْنَا عَلِمْنَا ذَالِكَ، وَاِنْ كَانَ فِيْ غَيْرِنَا عَلِمْنَاهُ فَاَوْصٰى بِنَا فَقَالَ عَلِيٌّ اِنَّا وَاللّٰهِ لَئِنْ سَاَلْنَاهَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَنَعْنَا هَالَا يُعْطِيْنَاهَا النَّاسُ وَاِنِّىْ وَاللّٰهِ لَااَسْئَلُهَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ . (رواه البخاری)

(1979/28) Sayyidina Abdullah ibn Abbas said that during the illness of Allah's Messenger in which he died. Sayyidina Ali came out of him (one day). The people asked him how Allah's Messenger fared and he said, "Praise be to Allah, he is better today." (His paternal uncle Sayyidina Abbas held him by the hand and said to him, "By Allah, after three days you will be under the command of other people. I feel that Allah's Messenger will die soon, for, I recognise the signs of death on the faces of the children of Abdul Muttalib (and I feel through that that the time is near). Come with me to Allah's Messenger and we will ask him who will have (the Khilafat after him). If it will survive with us (the family members), we will know that. But, if it will be handed over to others then we will come to know of that. And, he will make a will for us." Sayyidina Ali said, "If we ask him about the *Khilafat* and he disallows it to us (and decides not to give us the *Khilafat*) then by Allah (after that) the people will not give it to us. So, by Allah, I will not ask him abotu *Khilafat*." (Saheeh Bukhari)

Commentary: This relates to the last days of the Prophet's illness. Hafiz ibn Hajar Asqalani has written in *Fath al-Bari* on the authority of Ibn Isha that Imam Zuhri, a narrator of this Hadith said that it relates to very morning of the day on which the Prophet died in the evening.

It is also known from this Hadith that the condition of the Prophet was better that morning because Sayyidina Ali reported accordingly to the people outside the house and thus

comforted them. However, his uncle (also the Prophet's ﷺ uncle) Sayyidina Abbas ؓ had recognised from experience sings of death in the Prophet's ﷺ paternal cousin and son-in-law too) what is clearly stated in the Hadith which also records his answer to his uncle. The people of our times who place *Khilafat* at par with monorchy might doubt that Sayyidina Ali ؓ craved for the high position in government (and some have made this allegation too). But, the fact is that *Khilafat* of the Porphet ﷺ is different from worldly sovereignty and government (in the same was as religion and worldly matters are different). The work that the Prophet ﷺ did for religion by way orf preaching and teaching the *ummah*, raising the word of truth, *jihad*, self-sacrifice and justice in the guidance of *wahy* should be carried on by his *Khalifah* on the principles and programme he followed. They should act as his representatives. This is *Khilafat Nabuwah* or *Khilafat Raashidah.* Obviously, this is not a bed of roses like the worldly monarchy but it is a thorny passage. The slave of Allah who hopes for Allah's help to give it its rights is not at all blameworthy, rather he is honoured; Sayyidina Ali ؓ hoped that if he got the chance then he would be able to discharge its responsibilites with the help of Allah. Therefore, desire for it was a desire of a high standard. Thus, when he was the fourth *Khalifah* after the three, who were decreed by divinity aforehand, he discharged his responsibilities on the basis of the Prophet's ﷺ principles. However, his entire period of rule was an era of mischief and trial (after the innocent martyrdom of Sayyidina Uthman ؓ), so his time was spent fully in suppressing michief .وکان ذلک قدراًمقدورا (and that was already decided).

(۱۹۸۰/۲۹) عَنْ اِبْنِ عَبَّاسٍ قَالَ لَمَّا حُضِرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِى الْبَيْتِ رِجَالٌ فِيْهِمْ عُمَرُ بْنُ الْخَطَابِ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلُمُّوا اَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوْ بَعْدَه، فَقَالَ عُمَرُ غَلَبَه، الْوَجْعُ وَعِنْدَكُمُ الْقُرْاٰنُ حَسْبُكُمْ كِتَابُ اللّٰهِ فَاخْتَلَفَ اَهْلُ الْبَيْتِ وَاخْتَصَمُوْا فَمِنْهُمْ مَن يَّقُوْلُ قَرِّبُوْا يَكْتُبْ لَكُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمِنْهُمْ مَنْ يَّقُوْلُ مَاقَالَ عُمَرُ فَلَمَّا اَكْثَرُواللَّغَطَ وَالْاِخْتِلَافَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

قُوْمُوَاعَنِّیْ..... قَالَ عُبَيْدُاللّٰهِ فَكَانَ ابْنُ عَبَّاسٍ يَقُوْل اِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَاحَالَ بَيْنَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ اَنْ يَّكْتُبَ لَهُمْ ذَالِکَ الْكِتَابِ لِاخْتِلَافِهِمْ وَلَغَطِهِمْ (رواه البخاری و مسلم)

(1980/29) Sayyidina Abdullah ibn Abbas ﷺ narrated (on the days) when Allah's Messenger ﷺ was near death and many people were present in the house, one of whom was Sayyidina Umar ibn al-Khattab ﷺ, the Prophet ﷺ said, "Come I will write down (get written down) a will for you and you will never go astray after that." So, Umar ﷺ said (to the people), "The Prophet ﷺ is in great pain now and you yave the *Qur'an* with you, and this Book of Allah is enough for you (and your guidance and keeping away from error)." Thus, those people in the house differed in their views and they began to argue, some of them saying, "Bring to the Prophet (the writing material) that he may dictate (what he wishes to dictate)." Some others said what Umar ﷺ had said. So, when there was a difference and commotion (because of the argument) and it increased, Allah's Messenger ﷺ said, "Go away from me, you people!"

Ubaydullah ibn Abdullah (a narrator from Ibn Abbas ﷺ)said that Ibn Abbas ﷺ used to say about this happening that the trouble all of it- is what came between Allah's Messenger ﷺ and the writing of the will (which he wished to pen down) because of the mutual disagreement and commotion.

(Saheeh Bukhari and Saheeh Muslim)

As we have mentioned, this report is transmitted by Ubaydullah ibn Abdullah from Sayyidina Abdullah ibn Abbas ﷺ. His other student, Sa'eed ibn Jubayr has also found in *Sahih Bukhari* and *Saheeh Muslim*. It is reproduced here to have the full picture before us:

(۱۹۸۱/۳۰) قَالَ ابْنُ عَبَّاسٍ يَوْمُ الْخَمِيْسِ وَمَا يَوْمُ الْخَمِيْسِ ثُمَّ بَكٰى حَتّٰى بَلَّ دَمْعُهُ الْحَصَى قُلْتُ يَاابْنَ عَبَّاسٍ وَمَا يَوْمُ الْخَمِيْسِ؟ قَالَ اشْتَدَّ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجْعُه، فَقَالَ اِئْتُوْنِیْ بِكَتْفٍ اَكْتُبُ لَكُمْ كِتَابًا لَاتَضِلُّوْ بَعْدَه، اَبَدًا فَتَنَازَعُوْا وَلَا يَنْبَغِیْ عِنْدَ نَبِيٍّ تَنَازُعٌ فَقَالُوْا مَاشَأْنُه، اَهَجَرَ اِسْتَفْهِمُوْهُ فَذَهَبُوْا يَرُدُّوْنَ عَلَيْهِ فَقَالَ دَعُوْنِیْ ذَرُوْنِیْ فَالَّذِیْ اَنَا فِيْهِ خَيْرٌ مِمَّا تَدْعُوْنَنِیْ اِلَيْهِ

فَاَمَرَهُمْ بِثَلٰثٍ فَقَالَ اَخْرِجُوا الْمُشْرِكِيْنَ مِنْ جَزِيْرَةِ الْعَرَبِ وَاَجِيْزُوْ الوَفْدَ بِنَحْوِ مَاكُنْتُ اُجِيْزُهُمْ وَسَكَتَ عَنِ الثَّالِثَةِ اَوْقَالَهَا فَنَسِيْتُهَا......قَالَ سُفْيَانُ هٰذَا مِنْ قَوْلِ سُلَيْمَانَ (رواه البخارى و مسلم)

(1981/30) (Saeed ibn Jubayr said that one day:) Sayyidina Ibn Abbas ﷺ said, "Oh! The Thursday! How was that day, Thursday," and he wept so profusely that the floor became wet with his tears. So, I said, "O Ibn Abbas, how was that Thursday (which you recall in this way)?" He then said: (It was Thursday and) Allah's Mesenger's illness increased and he said (in that condition) "Bring كشف (bring the shoulder blade). I will dictate a writing for you after which you will never go into error." So, (those people who were there with him) differed about it. And there should not be altercation and differences in the presence of the Prophet. Some people said, "Do we leave him (separate from him)? Ask him (what he says)?." Then they kept saying about that again and again to him, and he said, "Leave me. The condition in which I am is better than what you call me to." Then he gave three commands. "First, the polytheists should be turned out of the Arabian peninsula. And (second) the same treatment as I metted out must be given to delegations and envoys (from governments and tribes)." The narrator from Sa'eed ibn Jubayr, Sulayman, said that either Sa'eed ibn Jubayr did not narrate the third thing or he (Sulayman) forgot it.

(Saheeh Bukhari, Saheeh Muslim)

Commentary: These are two satements of Ibn Abbas ﷺ on the same incident and there is no contradiction in them save that there are some additions or omissions here and there. When he narrated it to Ubaydullah, he only mentioned the presence of Sayyidina Umar ﷺ and what he said, but when he narrated it to Sa'eed ibn Jubayr, Sayyidina Ibn Abbas ﷺ did not mention Umar's ﷺ presence but mentioned some other matters. These things do happen often.

If we read the two narrations together then we will get this picture: It was Thursday (five days before death, for, the Prophet ﷺ died on Monday). The illness became severe, he had a high fever and was in much agony. Some people, including Sayyidina Umar ﷺ, were around. The Prophet ﷺ said while he was in that

condition, "Bring writing material that I may write down something for you after which you will never go astray (the version of *Saheeh Muslim* says: "اِيتُوْنِيْ بِالْكَتِفِ وَالدَّاوَاةِ" Bring me *scapula* and ink[1]). Sayyidina Umar ﷺ said to the other people present there that the Prophet ﷺ was in much agony and they already had the *Qur'an* that was revealed to him. That Book of Allah is enough for our guidance and keeping away from error (as, indeed, it is often repeated in the *Qur'an*). Those present there began to differ on the matter, some of them insisted that writing material should be brought and whatever he dictated must be recorded. Some others said the same things that Sayyidina Umar ﷺ had said namely the Prophet ﷺ was in pain and should not be given more trouble, Allah's Book is enough for guidance. Some other people said at the same time, "مَاشَانَه' اَهَجَرَ اِسْتَفْهَمُوْهُ" (This is the Porphet's ﷺ condition. Is he going away? Leaving us? Ask him). Then they repeated this to him again and again. This distracted him from concentration towards Allah and the peculiar condition of the heart. So, he said, "You people should leave me alone and not try to distract me. I am in a better thing than what you call me to (for, I am turned to my Lord and prepare to go to His presence while you call me to yourselves. Leave me alone.) Sayyidina Ibn Abbas ﷺ said that the Prophet ﷺ then gave a command for three things, the polytheists should be driven out of Arabia and deputations and envoys of governments or tribes must be well-treated (and gifts be given to them) as he was wont to do. Sulayman the student of Sa'eed ibn Jubayr mentioned only two of the three commands, saying that either Sa'eed ibn Jubayr had not mentioned the thrid or he (Sulayman) had forgotten it.

This is the full event well-known as *Hadith Qirtas*. Some of its points need to be explained.

This happened on Thursday, five days after which the Prophet ﷺ died on Monday. He did not dictate that message during these days and did not even mention it. It is clear, therefore, that he had not been commanded by Allah to dictate that to be written down.

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❶. In the times of the Prophet ﷺ particularly in the *Hijaz* was scare. So they wrote on different things, one of which was animal scapula on which people wrote in the same manner as on wood or stone.

He got a thought about it and then changed his mind. If that was a command of Allah or he had not changed his mind then he would surely have had it written down to preserve his *ummah* from going into error. And omission to get it written down would have been a dereliction in the duties of his office. (May Allah protect us from such thought.) It was exactly like his intention in the initial days of illness[1] to get a will written down for Sayyidina Abu Bakr's ﷺ *Khilafah* for which he asked for Abu Bakr ﷺ and his son to be summoned, but he changed his mind soon, saying "يَابَى اللّٰهُ وَالْمُؤْمِنُوْنَ اِلَّا اَبَابَكْرٍ" So, we must deduce that the same thing happened on Thursday and the Prophet ﷺ himself found it unnecessary to get his message written down.

Another point worth considering is that while he was running high fever and had much pain, he asked for writing marerial to be brought to him. sayyidina Umar ﷺ who was present there did not say anything to the Prophet ﷺ but addressed the others present there and called their attention to the Prophet's difficult condition and agony, saying, "He is in much pain now." He meant that they should not then give the Prophet ﷺ trouble by asking him to dictate anything. He had believed firmly through the *Qur'an* and the Prophet's teachings and training that the Qur'an which the Prophet ﷺ had brought was enough to guide them away from error. In fact, Allah has said about it "مَافَرَّطْنَا فِى الْكِتَابِ مِنْ شَىْءٍ" and "تِبْيَانًا لِّكُلِّ شَىْءٍ". And the verse was revealed during *Hijjat-ul-Wada*[2]: "اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِىْ" المائده ٥:٣ (عِنْدَكُمُ الْقُرْاٰنُ حَسْبُكُمْ كِتَابُ اللّٰهِ) Alah has made clear in these verses that whatever had to be told by way of guidance to man has been told in the Qur'an. So, he said, "We need not trouble the Prophet in his illness to write down anything for us. We have the *Qur'an* with us. It is enough for our guidance and to keep us away from error."

As stated before, the Porphet ﷺ lived five days more after this

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❶. The Hadith in *Bukhari Kitab al Marda*, chapter *qaull al-hareed* has words from which it is determined that the event took place in the beginning of the Prophet's ﷺ illness. (*Saheeh Bukhari* p846 or *Rashidiya Delhi*)

❷. respectively: *Al-An'am* 6:38, *An-Nahl*, 16:89, 6:154, and *al-Ma'idah*, 5:8. Meaning: {We have not neglected anything in the book (of Decrees)}, {Making clear everything}, {Detailing everything} and {This day have I perfected your reigion for you and completed May Blessing on you.}

happening, but he did not get that message written down. In fact, he did not even mention it again which was a tacit approval of Sayyidina Umar's رضي الله عنه opinion. Undoubtedly, therefore, this speaks of the excellence and merit of Sayyidina Umar رضي الله عنه.

The third point worth considering is that the Hadith (reproduced here on the authrouty of Bukhari and Muslim) does not say who was instructed by the Prophet ﷺ to bring material for writing. However, while explaining this Hadith in *Fath al-Bari*, Hafiz Ibn Hajar رحمة الله عليه has cited a report of Sayyidina Ali رضي الله عنه on the authority of Musnad Ahmad. It says clearly that the Prophet ﷺ had Sayyidina Ali رضي الله عنه to fetch the writing material. Sayyidina Ali رضي الله عنه has said:

"The Prophet ﷺ commanded me to bring a shoulder-blade so that he might get written something after which his *ummah* may never go astray."

اَمَرَنِی النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اَنْ اٰتِیَہٗ بِطَبَقٍ (اَیْ کَتِفٍ) یَکْتُبُ مَالَاتَضِلُّ اُمَّتُہٗ بَعْدَہٗ
(فتح الباری جزاول ص٦٠١ طبع انصاری دھلی ۱۳۰۴ھ)

We know that Sayyidina Ali رضي الله عنه knew how to write and he was asked to fetch the material that he may write what the Prophet ﷺ might dictate. But, it is clear and well-known that he too did not write anything which is evidence that, like Sayyidina Umar رضي الله عنه, he also did not wish to put the Prophet ﷺ to inconvenience in his illness. Perhaps, he too agreed that Allah's Book was enough for guidance.

Another point to be considered is that Sa'eed ibn Jubayr's version states that when the Prophet ﷺ demanded the writing material, some people said "مَاشَانُہٗ اَھَجَرَ اِسْتَفْھِمُوْہُ". To understand this we must picture in our mind the agony the Prophet ﷺ was going through during which he declared that he wished to pen down something after which his people would never fall on the wrong path. so, some of the men felt that the time of his final departure to the Hereafter was near. so, they exclaimed "مَاشَانُہٗ اَھَجَرَ اِسْتَفْھِمُوْہُ" (What his condition. Will he choose separation? Is going away from us? We must ask him.) The word ھجر means to choose separation, and go away leaving someone behind. Instead of وصل

(*wasala*) the word هجر (*hajara*) is used. Some people have thought that it is هُجر (*hujara*) which means irrational talk of the sick in an state and is called *hazayn*. In that case this sentence would mean: what the Prophet ﷺ says about writing something, is it delirium? Ask him? This meaning can never be correct, for the patient who talks irrationally cannot be in a condition that we may ask him for something. In short the word "اِسْتَفْهِمُوْهُ" (*istafhimuhu*) is evidence that هَجَرَ (*hajara*) is not derived from هُجَرَ (*hujara*) meaning hazayn.

Besides, the Prophet ﷺ had said, "Bring me material to write that I may have something written down whereafter you would never go astray. This certainly was not something about which one may suspect *hazayn* or delirium. Although if أهَجَرَ (*a hajara*) is made a (negative) tag question we get this meaning yet it is a fact that it does not mean *hazayan* (delirium) here.

It is also worth great consideration that the words "اَهَجَرَ اِسْتَفْهِمُوْهُ" were not spoken by Sayyidina Umar ؓ. Some other people had said that and their names are not mentioned in the Hadith except that the words فقالوا (so they said) introduce their exclamation. The *Shia* writers however, insist on attributing these words to Sayyidina Umar ؓ to target him for their accusations and they allege that he regarded the Prohet's ﷺ words as *hazayan* (may Allah forgive us!) but we do not find any reliable book of Hadith of the *ahl us-sunnah* attributing these words to Sayyidina Umar ؓ. All he had said then was what is mentioned in the first version of the Hadith of *Saheeh Bukhari* and *Saheeh Muslim* (عِنْدَكُمُ الْقُرْاٰنُ حَسْبُكُمْ كِتَابُ اللّٰهِ) (you have the Quran; the Book of Allah is enought for you). Of course, the words " 'اَهَجَرَ اِسْتَفْهِمُوْهُ" were, after all, spoken by some of the Companions ؓ, but they mean what we have stated above and they point out to their love for Allah's Messenger ﷺ.

The exponents of Hadith have also explored possibilites to find out what the Prophet ﷺ intended to dictate when he said, "Bring me writing material, I wish to get something written down after which you will never go off the path." Obviously, whatever they suggest is surmise. The *Shia* claim that he wished to leave instructions for Sayyidina Ali ؓ as Khalifah, but that could not be penned down because of Sayyidina Umar's interference. But, they have no reason to say that. It is their claim on which their belief of

Imamat is based-rather, their entire religion is based- that on the return journey from *Hajjatul-wada'*, just seventy or seventy-two days before his death, the Prophet ﷺ had assembled all his companions of the *Hajj*, the *Muhajirs* and the *Ansars* at Ghadir Khum. He stood on the *minbar* (pulpit) which was specially built for this address and proclaimed Sayyidina Ali ﵁ as *Khalifah* and *Imam* after him. He did not stop at that but also had everyone swear allegiance to Sayyidina Ali ﵁. (Although this is an invented tale, the *Shias* no doubt believe in it and this belief is elaborated in their most reliable books *al-Jami'al-Kafi*, *Ihtijaaj Tabarasi*, etc.) So, when that thing had been decided and it was finalised in the presence of thousdand of men in a very grand way then what was the need to leave a written will for that. Of course, the explanation of those people is plausible who say that the Prophet ﷺ had intended to write down Sayyidina Abu Bakr ﵁ as his *Khalifah* but changed his mind when he realiesed that his succesion was decreed already by divine command. Allamah Badruddin Ayni has written while explaining this Hadith in *Umdah al-Qari Sharah al-Bukhari*:

"Imam Bayhaqi has stated that Sufyan ibn Uyainah (who is one of the narrators of this Hadith *Qirtas*) has quoted Knowledgeable men (as saying) that the Prophet ﷺ had intended to appoint Sayyidina Abu Bakr ﵁ as *Khalifah* (and get it written down).

Then, on learning that it was predetermined by divine fate, he abandoned the idea of having it written down. In the beginning of this illness too, he had expressed desire to write down that Abu Bakr ﵁ would be *Khalifah* and then decided against writing it down saying يابى الله والمؤمنون الا ابا بكر and (instead of writing anything) he commanded him to lead men in

قَالَ الْبَيْهقِىُ وَقَدْحَكٰى سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَهْلِ الْعِلْمِ قِيْلَ انَّ النَّبِىَّ عَلَيْهِ الصَّلوٰةُ وَالسَّلَامُ اَرَادَاَنْ يَكْتُبَ اِسْتِخْلَافَ اَبِىْ بَكْرٍ رَضِىَ اللّٰهُ عَنْهُ ثُمَّ تَرَكَ ذَالِكَ اِعْتِمَادًا عَلىٰ مَاعَلِمَ مِنْ تَقْدِيْرِاللّٰهِ تَعَالىٰ ذٰلِكَ كَمَا هَمَّ فِىْ اَوَّلِ مَرَضِهٖ حِيْنَ قَالَ وَاَرَاسَاهُ ثُمَّ تَرَكَ الْكِتَابَ وَقَالَ، يَابَى اللّٰهُ وَالْمُؤمِنُوْنَ اِلَّا اَبَابَكْرٍ ثُمَّ قَدَّمَهٗ فِى الصَّلوٰةِ.(عمدة القارى ج٢ ص ١٧١ طبع مصر)

salah (which was a practical successorship)."

We must remember that Sufyan ibn Uyainah was a *taba' tabi'een* (an epigone successor of the successors of the Companions ﷺ). The Knowledgeable men that he refers to could be the *tabi'een* too. This shows that even the *tabi'een* believed that the Prophet ﷺ had desired to write down Sayyidina Abu Bakr ﷺ as *Khalifah* and this is the purport of the Hadith *Qirtas*.

Whatever we have written thus far in explaining the Hadith *Qirtas* is based on the presumption that the Prophet ﷺ had asked for writing material to get some instructions written down (which intention he abandoned and did not write anything). Hafiz Ibn Hajar while explaining this Hadith *Qirtas* in *Fath al-Bari* has mentioned a possibility. He has suggested that, in fact, the Prophet ﷺ had no intention ever to write down anything, but, he wished to examine his Companions ﷺ. "Have they got it firmly in their hearts that the last Book of Allah, the Qur'an is enough for the guidance of the *ummah*?" Indeed, Sayyidina Umar ﷺ confirmed "عند كم القران حسبكم كتاب الله" (You have the Qur'an with you and Allah's Book is sufficient for you), and other people who were there also supported his contention. That satisfied the Prophet ﷺ.

(Fath al-Bari v18 p 101, Ansari press, Dehli 1307 AH)

We must bear in mind that we have in the *Qur'an*, again and again, اطيعوا الرسول (obey the Messenger) with اطيعوا الله (obey Allah). Obedience to the Prophet's ﷺ commands and sayings and observance of his practice have been ordained to us even otherwise, so they are included in obedience to the Qur'an and the Quran encompasses that. Hence, we should not suppose that the words حسبكم كتاب الله (Allah's book is enough for you)exclude the sunnah and guidance of the Prophet ﷺ.

The concluding portion of this Hadith is that Allah's Messenger ﷺ gave three commands in this very sitting. (The words of a version in *Saheeh Bukhari* itself are "واوصاهم بثلاث" he gave three instructions orally at that time.") One of them was that the polytheists must be driven out from the Arabian peninsula. (The word is *mushrikoon* and it includes all disbelievers, be they polytheists or People of the Book. Another version says "اخرجو اليهود والنصارىٰ" (expell the Jews and Christians). This means that the

Arabian Peninsula is a centre of Islam and its fort and only poeple of Islam may live here, the disbelievers should not be allowed to reside here and those that are there must be expelled outside the land. (The honour to abide by this command was with Sayyidina Umar ﷺ, for, he put that into action in his times.) The *ulama* have different definitions on the area of the Arabian peninsula. The most accepted one is that this Hadith defines it as Makkah, Madinah, Yamamah and the areas bordering them.

The next instruction was that when governments or tribes send deputations or envoys (even non-Muslims) then they should be treated with kindnes in the same way as was the Prophet's practice. He used to give them gifts and his kind treatment had a good effect on them.

About the third instruction, one of the narrators of the Hadith said that his Shaykh Sulayman mentioned only these two things, saying that either it was not mentioned by Sa'eed ibn Jubayr ﷺ, or he himself forgot it. Exponents of Hadith have tried to determine that. The suggestion being: hold fast to the *Qur'an* or, not make any grave an idol to be worshipped "لاتتخذواقبری وثناًیعبد". In *Muwatta Imam Maalik* this instruction is also reported with اخرجوا اليهود (Drive out the Jews). They are all conjectures here but certainly sayings of the Prophet ﷺ.

(۱۹۸۲/۳۱) عَنْ عَائِشَةَ قَالَتْ لَمَّا ثَقُلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاشْتَدَّ وَجْعُه، اِسْتَاذَنَ اَزْوَاجَه، اَنْ يُمَرَّضَ فِيْ بَيْتِيْ فَاَذِنَّ لَه، فَخَرَجَ وَهُوَ بَيْنَ الرَّجُلَيْنِ تَخِطُّ رِجلاً فِي الْاَرْضِ بَيْنَ عَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ وَبَيْنَ رَجُلٍ اٰخَرَ فَكَانَتْ عَائِشَةُ تُحَدِّثُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا دَخَلَ بَيْتِيْ وَاشْتَدَّ بِهٖ وَجْعُه، قَالَ هَرِيْقُوْ عَلَيَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحَلَّلْ اَوْكِيَتُهُنَّ لَعَلِّيْ اَعْهَدُ اِلَى النَّاسِ فَاَجْلَسْنَاهُ فِي الْمِخْضَبِ لِحَفْصَةَ زَوْجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ طَفِقْنَا نَصُبُّ عَلَيْهِ مِنْ تِلْكَ الْقِرَبِ حَتّٰى طَفِقَ يُشِيْرُ اِلَيْنَا بِيَدِهٖ اَنْ قَدْ فَعَلْتُنَّ قَالَتْ ثُمَّ خَرَجَ اِلَى النَّاسِ فَصَلّٰى لَهُمَّ وَخَطَبَهُمْ. (رواه البخاری)

(1982/31) Sayyidah Ayshah رضی اللّٰہعنہا reported that when the illness of Allah's Messenger ﷺ worsened and his condition became more painful, he sought permission of his (other) wives

that his treatment and nursing should be carried on at her house (and he should stay with her permanently). All of them gave that permission (willingly). So, two men carried him to her house in such a way that impressions of his (dragging) feet were visible on the earth, one of them was Abbas ibn Abdul Muttalib and another Companion. Sayyidah Ayshah رضى الله عنها said further: When Allah's Messenger came to my house, his agony became severe (one day), he said to us (his wives) "Pour seven skins of water on me whose knots have not been opened so that (my condition may improve and) I may (go to the mosaque and) speak to the people with some important instructions." (She said further:) We made him sit in a tub which belonged to his wife Hafsah رضى الله عنها . Then (abiding by his advice) we poured water from the skins on him till he gestured with his hand that we had done our work. (She said that he was thus comforted.) He went to the mosque, led the *salah* and also delivered a sermon (which he had longed to deliver). (Saheeh Bukhari)

Commentary: To understand this Hadith well, we must remember that the Prophet ﷺ had nine wives whose houses (small rooms) were separate. It was his practice to dispense justice and go to each house one night by turns. He was so particular about it that some scholars thought that it was *fard* or *wajib* on him to do so. Anyway, in *Safar* 11 AH (on a date which is not agreed upon) he became ill and did not recover from it. We know from Ahadith that day he was to have stayed at the house of Sayyidah Maymoonah رضى الله عنها. Next day, he shifted to the house of the wife whose turn it was, and this pattern continued during his illness for many days. He would transfer himself to the house of his wife whose turn it was for him to spend the night. This was very cumbersome for him and he wished to stay at any one place and he had the house of Sayyidah Ayshah رضى الله عنها in mind for many reasons. The obvious meaning of the Hadith under discussion is that he expressed this desire to his wives and sought their permission. However, Ibn Hajar has written in Fath al-Bari while explaining this very Hadith that Ibn Sa'd has reported from Imam Zuhri through a proper line of transmission that Sayyidah Fatimah رضى الله عنها requested his wives for permission.[1] They were all willing and he moved over to

[1]. *Fath al-Bari* v18 p 105, Ansari Press, Dehli.

Sayyidah Aysha's رضی اللہ عنہا house. that was a Monday, exactly a week before his death, as reported by Sayyidah Ayshah رضی اللہ عنہا herself. He was so weak and lean that he could not walk by himself. Two men supported him while he dragged his feet. Sayyidah Ayshah رضی اللہ عنہا named one of them as Sayyidina Abbas ﷺ and she did not name the other. The exponents of Hadith explain it this way that while Sayyidina Abbas ﷺ supported him on one side continuously, the people at the other side kept changing. Sayyidina Ali ﷺ helped once then he was replaced by Fadl ibn Abbas ﷺ and he by Usamah. Any way, he was conveyed to Sayyidah Aysah's house which was destined to be his permanent resting place. That was a Monday.

Further down in the Hadith, we read that his condition worsened and he was bathed with water from seven water skins on his own guidance. Then he was better and he went to the mosque where he led the congregation and spoke to the worshippers from the *minbar*. This did not happen the same day but three days later on Thursday as is explained in another Hadith, and that was the *salah* of *zuhr* and the last *salah* that he led in the mosque. The sermon that he delivered after that was the last of his life. This was the same *salah* and last sermon which is mentioned in the report of Sayyidina Abu Sa'eed al-Khudri ﷺ which we have already read. The version of Sayyidah Ayshah رضی اللہ عنہا in *Saheeh Bukhari* (chapter: "بَابُ اِنَّمَا جُعِلَ الْاِمَامَ لِيُؤْتَمَّ بِهِ الخ" clearly mentions that it was the time of *zuhr* and the *salah* had begun, in conformity with the Prophet's ﷺ guidance, under the leadership of Sayyidina Abu Bakr ﷺ. The Prophet ﷺ felt comfortable and came to the mosque supported by two Companions ﷺ. Sayyidina Abu Bakr ﷺ who was leading the prayer prepared to move back on seeing him but he instructed him through gestures to stay where he was and asked the two men to place him next to Abu Bakr ﷺ. Now, he became the *imam* and Sayyidina Abu Bakr ﷺ was one of the followers. After the *salah* he delivered the sermon which we have read in the Hadith of Sayyidina Abu Sa'eed al-Khudri ﷺ and we have also mentioned there on the authority of *Saheeh Muslim* that the day was a Thursday, and the same Thursday when the incident mentioned in the Hadith *Qirtas* took place.

Now, if we keep before us all the Ahadith, we get this sequence of events. Five days before his death on a Thursday his condition deteriorated before *zuhr*. He wished to put some instructions into writing and asked for the writing material to be brought but he gave up the idea of writing it down (as we have explained under the Hadith Qirtas). However, he did wish to pass on oral instructions to his Companions ﷺ. Accordinly, when it was time for zuhr, he asked his wives رضی الله عنهن to pour water over him from seven skins which had not been unsealed.[1] They made him sit in a large trough and gave him a bath as he had instructed. His condition improved and he took support of two men and went to the mosque where he led the *salah* and then delivered a sermon. What he said has been mentioned in detail in the Hadith of Sayyidina Abu Sa'eed al-Khudri ﷺ and its explanation. He was particular to confirm Abu Bakr's ﷺ distinction in the *ummah* and that no one else in the *ummah* had the same station as he did. Of course, he had already appointed him *Imam* in his absence. If we keep all these factors in mind we are convinced that his intention to put something in black and white that afternoon concerned Abu Bakr's ﷺ succession although he no longer thought it necessary to write that down. However, by making him the *Imam* and speaking highly of him in his last sermon in the mosque, he did give guidance towards his *khilafah* and *imamat* and that was sufficient guidance for the Companions.

(١٩٨٣/٣٢) عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ الْمُسْلِمِيْنَ بَيْنَاهُمْ فِيْ صَلَاةِ الْفَجْرِ مِنْ يَوْمِ الْاِثْنَيْنِ وَاَبُوْبَكْرٍ يُصَلِّيْ لَهُمْ لَمْ يَفْجَأْهُمْ اِلَّا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عَائِشَةَ فَنَظَرَ اِلَيْهِمْ وَهُمْ فِيْ صُفُوْفِ الصَّلٰوةِ ثُمَّ تَبَسَّمَ يَضْحَكُ فَنَكَسَ اَبُوْبَكْرٍ عَلٰى عَقِبَيْهِ لِيَصِلَ الصَّفَّ وَظَنَّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُرِيْدُ اَنْ يَّخْرُجَ اِلَى الصَّلٰوةِ فَقَالَ اَنَسٌ وَهَمَّ الْمُسْلِمُوْنَ اَنْ يَّفْتَتِنُوْا فِيْ صَلَاتِهِمْ فَرَحًا بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَشَارَ اِلَيْهِمْ بِيَدِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَتِمُّوْا صَلَاتَكُمْ ثُمَّ دَخَلَ الْحُجْرَةَ

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❶. This was a kind of treatment in the Hijaz of those days for a particular type of fever.

وَاَرْخَى السِّتْرَ (رواه البخارى)

(1983/32) Sayyidina Anas ibn Maalik ﷺ reported that on Monday (the day the Prophet ﷺ died), the Muslims were offering the *salah* of *fajr* and Abu Bakr ﷺ led them as their *imam*. Suddenly, Allah's Messenger ﷺ raised the curtain (over the door) of Sayyidah Aysha's house (where he resided) while they (the Muslims) were standing in the rows offering *salah*. (on seeing that) he smiled and signs of laughter were detected on his face. When Sayyidina Abu Bakr's ﷺ eyes fell on him, he prepared to move back into the rows, supposing that the Prophet ﷺ wished to come for *salah*. (Sayyidina Anas ﷺ, the narrator, said:) On seeing Allah's Messenger's ﷺ face, the muslims were pleased and happy and that they even thought of coming out of *salah*, but Allah's Messenger ﷺ beckoned to them with his hands that they should complete their *salah* and he went into the house dropping the curtain behind him. (Saheeh Bukhari)

Commentary: We have seen the report of Sayyidina Abdullah ibn Abbas and an explanation of Sayyidina Ali's ﷺ statement that the Prophet's ﷺ condition had improved in the morning of the day he died. This Hadith of Sayyidina Anas ﷺ confirms that he got up by himself and stood at the door and was happy to see his Companions ﷺ engaged in the *salah*. Sayyidina Abu Bakr ﷺ was about to step back and even the Companions ﷺ thought of ending their *salah* at that point but he gestured to them that they should carry on behind Abu Bakr ﷺ and complete the *salah*. That morning the Prophet ﷺ was so better that Sayyidina Abu Bakr ﷺ went to his own house which was far away from the mosque.

(١٩٨٤/٣٣) عَنْ عَائِشَةَ قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَااشْتَكىٰ نَفَثَ عَلىٰ نَفْسِهٖ بِالْمَعُوِّ ذَاتِ وَمَسَحَ عَنْهُ بِيَدِهٖ فَلَمَّا اشْتَكىٰ وَجْعَهُ الَّذِىْ تُوُفِّىَ فِيْهِ طَفِقْتُ عَلىٰ نَفْسِهٖ بِالْمُعَوِّذَاتِ الَّتِىْ كَانَ يَنْفُثُ وَاَمْسَحُ بِيَدِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْهُ. (رواه البخارى)

(1984/33) Sayyidah Ayshah رضى الله عنها said, "It was the practice of Allah's Messenger ﷺ when he fell ill to recite the *mu'awwizat* and blow ove himself and rub his body with his hand. So, when he had the illness which resulted in his death

(and it became difficult for him to carry on this practice because of weakness) I read the *mu'awwizat* and blew over him took his hand and rubbed it over his body." (Saheeh Bukhari)

Commentary: *Mu'awwizat* refer to the last two *surah* of the Qur'an (*al Falaq* and *an-Naas*). The Prophet ﷺ often recited these two *surah* and blew over himself. But these could also include the supplication which seek protection from every kind of mischief and trial.[1]

In another version of this Hadith, Sayyidah Ayshah رضى الله عنها said that she took the hand of the Prophet ﷺ and stroked it over his body because the blessing that was found in it could not be found in her own hand or anybody else's hand.

(١٩٨٥/٣٤) عَنْ اَبِىْ مُوْسىٰ قَالَ مَرِضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاشْتَدَّ مَرَضُه' فَقَالَ مُرُوْااَبَابَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، قَالَتْ عَائِشَةُ اِنَّه' رَجُلٌ رَقِيْقٌ اِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ اَنْ يُّصَلِّىَ بِالنَّاسِ، قَالَ مُرِىْ اَبَابَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَعَادَتْ فَقَالَ مُرِىْ اَبَابَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَاِنَّكُنَّ صَوَاحِبُ يُوْسُفَ، فَاَتَاهُ الرَّسُوْلُ فَصَلّٰى بِالنَّاسِ فِىْ حَيَاتِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ .

(رواه البخارى و مسلم)

(1985/34) Sayyidina Abu Musa al-Ash'ari ؓ said that the Prophet ﷺ fell ill and his illness became severe (and he was unable to come to the mosque and lead in *salah*) so he said, "Instruct Abu Bakr (from me) to lead the people (who have gathered in the mosque) in *salah*". Sayyidah Ayshah رضى الله عنها pleaded, "He was soft-hearted and when he would stand in your place to lead the congregation, he would (be overcome with feelings and weep profusely and) not be able to lead in *salah*." (In spite of that, the Prophet ﷺ) said, "Convey my order to Abu Bakr ؓ to lead men in *salah*." Sayyidah Ayshah رضى الله عنها repeated her words but the Prophet ﷺ said again that his order should be conveyed to Abu Bakr ؓ to lead the *salah*. (At the same time,) he said to Sayyidah Ayshah رضى الله عنها in anger فان كن صواحب يوسف.[2] Then his messenger went to Sayyidina Abu Bakr ؓ (and conveyed his order to him). And he led the people in

1. These supplications are found in *Ma'arif au-Hadith* Book of Suppliction under *isti'azah* or supplication for refuge.
2. You are like the companions of *Yusuf*.

prayer (in the Prophet's lifetime till his death).

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Sayyidina Abu Bakr's ﷺ leading men in *salah* is reported in a number of chapters of *Saheeh Bukhari* on the authority of different Companions both briefly and in detail. This Hadith is found in the Chapter "بَابُ اَهْلِ الْعِلْمِ وَالْفَضْلِ اَحَقُّ بِالْإِمَامَةِ" *Ahl ul-Ilm wal Fadl ahaqqu bil Imamah.* Ahadith on the same matter of Sayyidina Abdullah Ibn Umar ﷺ and Sayyidah Ayshah رضی الله عنها are found respectively in the same chapter and the one ahead of it. Imam Bukhari has also recorded a Hadith of Sayyidah Ayshah رضی الله عنها on the same subject in the chapter "بَابُ اِنَّمَا جُعِلَ الْاِمَامُ، لِيُؤْتَمَّ بِهِ" *Innama ju'ila al-imamam liyu'tamma bih;* fulldetails are known from this Hadith, the gist of which we present here.

When the Prophet ﷺ moved over to the house of Sayyidah Ayshah رضی الله عنها eight days before his death and his illness went on worsening, he did not give up going to the mosque and leading the congregation although he had become very weak. Then one day, the *azan* of *Isha salah* was called out and people had assembled for *salah* but the Prophet ﷺ became unconsious. When he recovered, he asked if the people had offered *salah* but was told that they waited for him. He asked for a trough to be filled with water, for, he thought he might feel better after the bath. But, after he had had the bath and was getting up, he again fell unconscious. Again, on recovering, he asked if the people had offered *salah* but was told that they waited for him. He again had the trough filled and had a bath and decided to get up to go to the mosque, but became unconscious again. As before, when he recovered, he asked if they had offered *salah*, was told that they waited for him, so he asked for water in the trough and had a bath. But, as he prepared to go to the mosque he became unconcious. (So this happened thrice). Then he regained conciousness and was told, when he asked, that the congregation was not held in the mosque till then. So, he said, "Now tell Abu Bakr from me that he should lead the salah." We have seen in Abu Musa's ﷺ Hadith as it is in other Ahadith- that Sayyidah Ayshah رضی الله عنها submitted that her father was sensitive and if he stood on the Prophet's ﷺ place to lead men in *salah*, he would be overcome with tenderness. She suggested that Sayyidina

Umar ؓ be asked to lead prayers instead of her father, but the Prophet ﷺ did not accept her plea and when she said the same thing again, he scolded her. He said, "Convey my message to Abu Bakr ؓ that he should lead the congregation." So, Sayyidina Bilal conveyed the Prophet's ﷺ order to Sayyidina Abu Bakr ؓ. (He had not known what Sayyidah Ayshah رضى الله عنها had received for an answer to her pleas on his behalf.) He thought of his own tenderness and requested Sayyidina Umar ؓ to lead the *salah* but he said, "The Prophet ﷺ has instructed you to lead and you should do as he has said." So, Sayyidina Abu Bakr ؓ led the congregation in *salah*. As we have already said this was the *salah* of *isha* and the first one led by Sayyidina Abu Bakr ؓ during the Prophet's ﷺ illness on his command and he continued to lead the congregation on his command till his death.

In the same Hadith of Sayyidah Ayshah رضى الله عنها, it is also stated that the *salah* of *zuhr* had commenced in the mosque under the lead of Sayyidina Abu Bakr ؓ one day on the Prophet's command. The Prophet ﷺ was feeling better, so he went to the mosque supported by two men. On sensing the Prophet's ﷺ arrival. Sayyidina Abu Bakr ؓ made to step back and join the *muqtadis* (followers) but the Prophet ﷺ indicated to him stay where he was and instructed the two men who supported him to take him next to Sayyidina Abu Bakr ؓ. From that point, the Prophet ﷺ took over as *imam* and Sayyidina Abu Bakr ؓ became a *muqtadi* but because his voice did not carry over to all worshippers, Sayyidina Abu Bakr ؓ relayed the *takbeer*, etc. of the Prophet ﷺ. It is stated by some narrators that Abu Bakr ؓ followed the Prophet ﷺ while the rest of the worshippers followed Abu Bakr ؓ. This was the same *salah* of *zuhr* which we have seen in different Ahadith and after which the Prophet ﷺ sat on the *minbar* and delivered a sermon in the mosque. It is also agreed upon that after appointing Sayyidina Abu Bakr ؓ as *Imam*, the Prophet ﷺ came to the mosque for this *salah* of *zuhr*, but there is no concensus on whether he offered any other *salah* in the mosque during these days.

We might also mention here that Sayyidah Ayshah رضى الله عنها requested the Prophet ﷺ that Sayyidina Abu Bakr ؓ was

weak-hearted and would not be able to take his place as *Imam*. Her real motive (as she disclosed in this Hadith) was that other people will not look at one who stands at the Prophet's ﷺ place with approval. The Prophet ﷺ noticed this difference in her heart and tongue, so scolded her, saying: انكن صواحب يوسف. Sayyidah Ayshah رضی الله عنها could not understand that the Prophet's ﷺ intention in appointing Sayyidina Abu Bakr ﷺ as *imam* in his lifetime was to pave the way for the greater *imamat* of the *ummah* (*khilafah*) after his death.

(١٩٨٦/٣٥) عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ مَرَضِهِ الَّذِىْ مَاتَ فِيْهِ يَاعَائِشَةُ! مَاأَزَالُ اَجِدُأ لَمَ الطَّعَامِ الَّذِىْ اَكَلْتُ بِخَيْبَرَ، وَهٰذَا أَوانٌ وَجَدْتُ اِنْقِطَاعَ اَبْهَرِىْ مِنْ ذٰلِکَ السَّمِّ." (رواه البخارى)

(1986/35) Sayyidah Ayshah رضی الله عنها said that Allah's Messenger ﷺ used to tell tell her in his illness that brought his death, "O Ayshah! I still feel the pain from the (poisoned) food I had eaten at Khaybar and now, at this time, I feel my aorta being cut because of that poison." (Saheeh Bukhari)

Commentary: In 7 AH when Khaybar was conquered and a covenant was also agreed upon, the Jews sent a roasted sheep for the Prophet ﷺ. There is a Hadith in Mishkat transmitted from Abu Dawood and Darami that a Jewess had mixed a deadly poison in the roasted sheep so severe that anyone who ate it would die instantly. She had learnt that the Prophet ﷺ loved to eat the foreleg portion and she had put more poison into it. When the sheep was presented to him and he took a morsel from it, he withheld his hand and asked his Companions ﷺ to hold back their hands, "Do not eat. It is poisoned." He immediately summoned the Jewes and asked her if she had poisoned it. She asked, "Who told you that?" He said, "The portion of the sheep (the foreleg) in my hand has disclosed to me at the command of Allah that it has poison in it." She confessed that she had poisoned it and she did that to find out that if he was a true Prophet, the poison would not affect him but if he was liar, he would perish and they would have peace. She said, "Now I am convinced that you are a true Prophet." The Prophet ﷺ forgave her. There are other details of this incident in different

Ahadith but they are incongruent here.

We have mentioned Khaybar here that readers may know that the Prophet ﷺ had eaten a poisonous morsel there to which the Hadith refers. The poison was so strong that one morsel was sufficient to kill but Allah saved His Prophet though some effect persisted and he felt its pain now and then. The Divine wisdom behind it was to let the Prophet ﷺ complete his mission before the poison would take its effect, and thus also afford him the opportunity to die a martyr in Allah's way.

The saying of the Prophet ﷺ and his condition related in this Hadith pertains to the day of his death. Some of the following Ahadith will mention the increase in agony and worsening condition on that day.

(١٩٨٧/٣٦) عَنْ عَائِشَةَ، قَالَتْ : سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ "مَامِنْ نَبِيٍّ يَمْرَضُ الَّاخُيِّرَ بَيْنَ الدُّنْيَا وَالْاٰخِرَةِ"وَكَانَ فِيْ شَكْوَاهُ الَّذِىْ قُبِضَ اَخَذَتْهُ بُحَّةٌ شَدِيْدَةٌ، فَسَمِعْتُه' يَقُوْلُ : مَعَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ، فَعَلِمْتُ اَنَّه' خُيِّرَO

(رواه البخارى و مسلم)

(1987/36) Sayyidah Ayshah رضى الله عنها said that she had heard Allah's Messenger ﷺ say (when he was healthy), "It is with every Prophet that when he falls ill (with the illness leading to death), he is given a choice between the world and the Hereafter (so he may tarry in the world some more time or choose to go to the next world." She says further that) she also heard him say when breathing was difficutl in his final illness that led to death.

"مَعَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ مِّنَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصّٰلِحِيْنَ"

(النساء ٤:٦٩)

{With those whom Allah has blessed of the Prophets and the truthful and the martyrs and the righteous}. (An-Nisa,4:69)

(She said,) "So I understood that he has been given the choice (and he chose the next world)." (Saheeh Bukhari, Saheeh Muslim)

Commentary: Sayyidah Ayshah رضى الله عنها has described the last moments of the Prophet's ﷺ life when breathing became heavy. He turned to Allah and recited part of verse 69 of *an-Nisa*.

(١٩٨٨/٣٧) عَنْ عَائِشَةَ، قَالَتْ اِنَّ مِنْ نِعَمِ اللّٰهِ عَلَيَّ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، تُوُفِّيَ فِيْ بَيْتِيْ وَفِيْ يَوْمِيْ وَبَيْنَ سَحْرِيْ وَنَحْرِيْ، وَاَنَّ اللّٰهَ جَمَعَ بَيْنَ رِيْقِيْ وَرِيْقِهٖ عِنْدَ مَوْتِهٖ، دَخَلَ عَلَيَّ عَبْدُالرَّحْمٰنِ بْنُ اَبِيْ بَكْرٍوَبِيَدِهٖ سِوَاكٌ وَانَا مُسْتَنِدَةٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَرَاَيْتُه‘ يَنْظُرُ اِلَيْهِ، وَعَرَفْتُ اَنَّه‘ يُحِبُّ السِّوَاكَ، فَقُلْتُ اٰخُذُهُ لَكَ؟ فَاَشَارَ بِرَاسِهٖ اَنْ نَعَمْ، فَتَنَا وَلْتُه‘ فَاشْتَدَّ عَلَيْهِ قُلْتُ : اُلَيِّنُه‘ لَكَ؟ فَاَشَارَ بِرَاسِهٖ اَنْ نَعَمْ فَلَيَّنْتُه‘، فَاَمَرَه‘، وَبَيْنَ يَدَيْهِ رَكْوَةٌ، فِيْهَا مَاءٌ فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ فَيَمْسَحُ بِهِمَا وَجْهَه‘ وَيَقُوْلُ "لَااِلٰهَ اِلَّااللّٰهُ اِنَّ لِلْمَوْتِ سَكَرَاتٍ" ثُمَّ نَصَبَ يَدَه‘ فَجَعَلَ يَقُوْلُ فِي الرَّفِيْقِ الْاَعْلٰى، حَتّٰى قُبِضَ وَمَالَتْ يَدُه‘. (رواه البخاری)

(1988/37) Sayyidah Ayshah رضی الله عنها said, "Of the blessings Allah has bestowed on me is that His Messenger died in my house, during my turn and between my chest and my clavicle (while he was resting on me) and, in his last moments, Allah joined his saliva with mine (his saliva coming into my throat and mine going into his). My brother Abdur Rahman came into the house. He had a miswak in his hand while I had rested the Prophet ﷺ on my chest) and I observed that he was watching the miswak of Abdur Rahman, so I understood that he wanted to use it. I asked him if I may take the miswak from Abdur Rahman for him and he nodded in affirmation. I took the miswak and gave it to him but he found it hard and I asked him if I might soften it for him. He nodded approval, so I (chewed it and) made it soft and he brushed his teeth with it. (Thus his saliva came into my throat and mine into his). Water was placed before him in a vessel. He dipped his hands into it repeatedly and stroked his face with those hands, saying the while, "لَااِلٰهَ اِلَّا اللّٰهُ اِنَّ لِلْمَوْتِ سَكَرَاتٍ" (There is no god but Allah. There is great agony in death). Then he raised his hand and said, "فِي الرَّفِيْقِ الْاَعْلٰى" (with the elevated Companion). His soul was taken away in this condition and his raised hand came down." (*Saheeh* Bukhari)

Commentary: Sayyidah Ayshah رضی الله عنها has recalled here only the very special blessings of Allah which were bestowed on her in the last moments of the Prophet's ﷺ life. The Prophet ﷺ died in her house. Also, that day was her own turn not with standing her

house eight days ealrier. Another blessing was that at the time of his death, his head was resting on her body between the chest and clavicle - his back being on her chest and head on the clavicle. The third blessing of Allah was through the visit of her brother, Abdur Rahman, who carried a miswak in his hand which she softened by chewing it and gave it to the Prophet ﷺ who had found it hard before that so that their saliva entered one another's mouth. The truth is that she has every right to be happy and proud of these very special blessings of Allah. She then spoke of the very last moments of his life when he dipped his hands in water and rubbed them on his face, saying "لَاإلٰهَ إلَّا اللّٰهُ إنَّ لِلْمَوْتِ سَكَرَاتٍ". Those who are near Allah face such agony that their ranks may be raised. The Prophet ﷺ then raised his hand and said to Allah "فِى الرَّفِيْقِ الْاَعْلٰى". We must picture that the اعلى عليين (the highest of high) was brought before him which is the place of the Prophets عليهم السلام, the *siddiq* (truthful), the *shuhada* (martyrs) and the *saliheen* (righteous), and he indicated with his hand to Allah. "Consign me to that place!" So, his soul was taken away and the raised hand slid down. The Qur'an says after mentioning the Prophets, the truthful, the martyrs and the righteous. (سورة النساء ٤:٦٩) "وَحَسُنَ أُولٰئِكَ رَفِيْقًا" {And an excellent company are they!} (4,69)

On the face of it, this is what the words فى الرفيق الاعلى of the Hadith imply and we get the same implication from the Hadith of Sayyidah Ayshah رضى الله عنها in *Bukhari* and *Muslim* reproduced here before this. But Allah knows best!

While explaining this Hadith in Fath al-Bari, Ibn Hajar has cited the reports of Mustadrak Haakim etc. Which say that at the time of his death, the Prophet ﷺ was in the lap of Sayyidina Ali رضي الله عنه, but he has remarked " وكل طريق منها لا يخلو من شيعى فلا يلتفت اليها" (In the reports there is one or other Shia narrator, so they are not worth turning to). He has then examined the line of transmission of all of them. (Fath al-Bari v18pp 103, 104. Ansari Press, Dehli)

(١٩٨٩/٣٨) عَنْ عَائِشَةَ قَالَتْ اِنَّ اَبَابَكْرٍ اَقْبَلَ عَلىٰ فَرَسٍ مِنْ مَسْكَنِهٖ بِالسُّنْحِ حَتّٰى نَزَلَ، فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتّٰى دَخَلَ عَلىٰ عَائِشَةَ فَتَيَمَّمَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُغْشًى بِثَوْبِ حِبَرَةٍ فَكَشَفَ عَنْ وَجْهِهٖ ثُمَّ

اَكَبَّ عَلَيْهِ فَقَبَّلَهُ وَبَكىٰ ثُمَّ قَالَ بِاَبِىْ اَنْتَ وَاُمِّىْ وَاللّٰهِ لَايَجْمَعِ اللّٰهُ عَلَيْكَ مَوْتَتَيْنِ أَمَّا الْمَوْتَةُ الَّتِىْ كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّهَا. قَالَ الزُّهْرِىُّ وَحَدَّثَنِىْ اَبُوْ سَلْمَةَ عَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ اَنَّ اَبَابَكْرٍ خَرَجَ وَعُمَرُ يُكَلِّمُ النَّاسَ فَقَالَ اَجْلِسْ يَاعُمَرَ فَابىٰ عُمَرُ اَنْ يَّجْلِسَ فَاَقْبَلَ النَّاسُ اِلَيْهِ وَتَرَكُوْا عُمَرُ فَقَالَ اَبُوْبَكْرٍ.

اَمَّابَعْدُ! مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا فَاِنَّ مُحَمَّدًا قَدْمَاتَ وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللّٰهَ فَاِنَّ اللّٰهَ حَيٌّ لَايَمُوْتُ قَالَ اللّٰهُ : وَمَا مُحَمَّدٌ اِلَّارَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ اِلىٰ الشَّاكِرِيْنَ وَقَالَ وَاللّٰهِ لَكَأَنَّ النَّاسَ لَمْ يَعْلَمُوْا اِنَّ اللّٰهَ اَنْزَلَ هٰذِهِ الْاٰيَةَ حَتّٰى تَلاهَا اَبُوْبَكْرٍ فَتَلَقَّاهَا مِنْهُ النَّاسُ كُلُّهُمْ، فَمَا اَسْمَعُ بَشَرًا مِنَ النَّاسِ اِلَّا يَتْلُوْهَا (رواه البخارى)

(1989/38) Sayyidah Ayshah رضى الله عنها reported Sayyidina Abu Bakr ﷺ came from his house in Sunh riding a horse. He alighted from the horse and came into the mosque but did not speak to the people who had assembled there and went straight into Sayyidah Aysha's رضى الله عنها who had been covered with a stripped Yamani cloak. Sayyidina Abu Bakr ﷺ removed the cloak to uncover the Prophet's ﷺ face, bent down on him and kissed him. He said, "May my parents be ransomed to you! By Allah. He will not cause you to die twice. The death that was predetermined has overtaken you." (This far is the narration of Sayyidah Ayshah رضى الله عنها which Imam Zuhri reported on the authority of Abu Salamah.) Imam Zuhri reported hereon also from Abu Salamah but as narrated by Sayyidina Abdullah ibn Abbas ﷺ; Sayyidina Abu Bakr ﷺ came out of Sayyidah Aysha's رضى الله عنها house. Sayyidina Umar ﷺ was talking to the people (in his usual manner). Sayyidina Abu Bakr ﷺ said to him, "Umar, sit down! (Do not speak like that) but he did not pay heed to him so (Sayyidina Abu Bakr ﷺ sat on the *minbar* and) the people came over to him leaving Umar ﷺ to listen to him. He said (after praise of Allah, invocating blessings on the Prophet ﷺ and testifying to unity of Allah and to the prophethood):

To Proceed! If anyone of you worshipped Muhammad then he has died, but if anyone of

اَمَّا بَعْدُ مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًافَاِنَّ مُحَمَّدًا قَدْمَاتَ، وَمَنْ

you worshipped Allah then He is Ever-living, One Who never dies. He has no end. He has said in the Quran:

كَانَ مِنكُمْ يَعْبُدُ اللّٰهَ فَإِنَّ اللّٰهَ حَيٌّ لَايَمُوْتُ قَالَ اللّٰهُ عَزَّوَجَلَّ.

{And Muhammad is but a Messenger; Messengers have surely passed away before him. So if he should die or be slain, will you then turn back on your heels? If anyone turns back on his heels, he will not harm Allah in any way; and soon Allah will recompense the grateful.} (*Aal Imran*, 3:144)

وَمَامُحَمَّدٌ اِلَّارَسُوْلٌ قَدْخَلَتْ مِنْ قَبْلِهِ الرُّسُلُ اَفَائِنْ مَّاتَ اَوْقُتِلَ انْقَلَبْتُمْ عَلٰى اَعْقَابِكُمْ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَاللّٰهَ شَيْئًا وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ○ (آل عمران ٣:١٤٤)

(The narrator,) Sayyidina Ibn Abbas ﷺ said, By Allah! It seemed that before Abu Bakr ﷺ recited this verse, the people had not known that Allah has revealed the verse (they had been unaware of its message). Then everyone took it up and everyone had it on his tongue and I heard everyone reicte it." *(Saheeh* Bukhari)

Commentary: We have seen from the foregoing Ahadith that the Prophet's ﷺ condition had improved noticeably on the morning of the day he died. Therefore, Sayyidina Abu Bakr ﷺ went away to his house in Sunh but while he was there, the Prophet ﷺ died. People assembled together as they learnt of his death, Sayyidina Umar ﷺ being one of them and he was not prepared to believe — nay, even to hear — that the Prophet ﷺ had died. Ibn Hajar while explaining this Hadith has cited a report by Sayyidah Ayshah رضى الله عنها on the authority of *Musnad Ahmad*. "When the Prophet ﷺ died and I had covered him with a cloak, Umar and Mughirah ibn Shu'ban came and sought permission to come in and see the Prophet ﷺ. I screened myself and gave them the permission. They came in and Umar said on seeing him, واغشيتاه (what a fainting!). Then, as they were going out, Mughirah said to Umar that (it was not fainting but) the Prophet ﷺ had died, but Umar scolded him harshly and said that the Prophet ﷺ would not be taken away till such-and-such work had been accompliseh. Anyway, Umar continued in the same manner and vociferously insisted before the people in the same way as he had been insisting. "Sayyidina Abu

Bakr ﷺ meanwhile, came on horseback. He first entered the mosque where the people had gathered but without speaking to them went into Sayyidah Ayshah's house, removed the covering from the Holy Prophet's ﷺ face and, tears in his eyes, kissed him.He said, "May my parents be sacrificed to you, the death that Allah had ordained for you has come." (It is reported in another Hadith of *Saheeh* Bukhari that he also said: اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ to all belong and to Him shall we return.) Then Sayyidina Abu Bakr ﷺ went out and found Sayyidina Umar ﷺ expressing his thoughts. He asked him to sit down but he did not pay heed to him and, in fact, refused to listen because he was overcome with emotion. Sayyidina Abu Bakr ﷺ sat on the *minbar* and the people came over to him from Sayyidina Umar ﷺ and he delivered the sermon we read in the Hadith under discussion. He also recited the verse 144 of *surah Aal Imran.*

This sermon and the verse of the Qur'an convinced everybody that the Prophet ﷺ had to die one day, and he did die. And, they had to live and die on the path shown by him. Also, this verse came to be recited by every tongue and each of them thereby taught himself and the others to observe steadfastness on Islam and the Prophet's guidance.

Imam Zuhri رحمة الله عليه has cited Sa'eed ibn al-Musayyib ﷺ as saying that Sayyidina Umar ﷺ said, "When Abu Bakr recited the verse "وما محمد الارسول" الأيه, I realised my mistake and it seemed as though I was lifeless and my feet were numb disenabling me to stand. And, my heart knew that Allah's Messenger ﷺ had died."

(١٩٩٠/٣٩) عَنْ عَائِشَةَ قَالَتْ لَمَّا قُبِضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِخْتَلَفُوْا فِيْ دَفْنِهٖ، فَقَالَ اَبُوْبَكْرٍ : سَمِعْتُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ، "مَاقَبَضَ اللّٰهُ نَبِيًّا اِلَّا فِى الْمَوْضِعِ الَّذِىْ يُحِبُّ اَنْ يُدْفَنَ فِيْهِ" اِدْفِنُوْهُ فِىْ مَوْضِعِ فِرَاشِهٖ. (رواه الترمذى)

(1990/39) Sayyidah Ayshah رضى الله عنها said that when Allah's Messenger ﷺ died, the people disagreed about his burial. Sayyidina Abu Bakr ﷺ, however, said, to them, "I have heard one thing from Allah's Messenger ﷺ about this. He said: Allah causes all His Prophets to die where He likes him to be buried.

So, he must be buried at the place of his bedding." (Jami' Tirmizi)

Commentary: The Companions رضي الله عنهم could not agree on where the Prophet should be buried. Some of them suggested that he should be taken to Makkah and buried there. Some others opined that he should be buried in the Baqee' in Madinah itself. But, Sayyidina Abu Bakr رضي الله عنه reminded them that he had heard from the Prophet ﷺ that the Prophets عليهم السلام died on the spot where they or Allah liked them to be buried. Hence the Prophet ﷺ must be buried at the spot of his bed. Accordingly, that was done and the Prophet ﷺ was buried in Sayyidah Ayshah's رضى الله عنها house where his bed was on which he had rested and died. What a fortunate place that piece of land is that houses the chief of the Messengers, the Seal of the Prophets, the beloved of the Lord of the worlds till the Day of Resurrection.

صَلَّى اللّٰهُ عَلَيْهِ وَبَارَكَ وَسَلَّمَ دَائِمًا اَبَدًا.

(May blessings of Allah be on him and may He favour him and shower peace, for ever, always!)

SAYYIDINA ABU BAKR رضي الله عنه

Allah's Messenger ﷺ mentioned at different times and from different aspects the merits of Sayyidina Abu Bakr رضي الله عنه -in fact, his excellence over and distinct standing among the *ummah*. We have seen a number of Ahadith while discussing the Prophet's ﷺ death in which it is clear that in the sight of the Prophet ﷺ he was the most excellent individual in his *ummah*, and he had him in his eyes as his *Khalifah* after him. Apart from the oral declarations, in his final illness, Sayyidina Abu Bakr رضي الله عنه should deputise him as an *imam* (leader of congregational prayers), and thus made his intention very clear.

Apart from those Ahadith which we read on the Prophet's ﷺ death in which his merit is brought out, there are certain on Abu Bakr's رضي الله عنه merit being sayings of Allah's Messenger ﷺ and testimonies of some noted Companions رضي الله عنهم. We present here.

(١٩٩١/٤٠) عَنْ اَبِىْ هُرَيْرَةَ، قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَالِأَحَدٍ عِنْدَنَا يَدٌ اِلَّا وَقَدْ كَافَيْنَاهُ، مَاخَلَا اَبَابَكْرٍ، فَاِنَّ لَه' عِنْدَنَا يَدًا يَكَا فِيْهُ اللّٰهُ بِهَا يَوْمَ الْقِيَامَةِ وَمَانَفَعَنِىْ مَالُ اَحَدٍ قَطُّ مَانَفَعَنِىْ مَالُ اَبِىْ بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيْلًا لَاتَّخَذْتُ اَبَابَكْرٍ خَلِيْلًا اَلَا وَاِنَّ صَاحِبَكُمْ خَلِيْلُ اللّٰهِ . (رواه الترمذى)

(1991/40) Sayyidina Abu Hurayrah ﷺ reportd that Allah's Messenger ﷺ said, "There is not anyone who may have been kind to us, or helped us without my returning to him (his favour) except Abu Bakr. The kindness that he has shown us, only Allah will reward him for that on the Day of Resurrection. No one's property has been of benefit to me as much as Abu Bakr's. And if I were to take a *Khaleel* (close friend from my Companions) then I would take Abu Bakr as one. But, you must know that I am Allah's *Khaleel* (who is my real friend and dear)." (Jami' Tirmizi)

Commentary: It was the Prophet's ﷺ habit that when anyone presented to him a gift, he reciprocated with a like one or better than that, at the same time or later. In this Hadith, he said about Sayydina Abu Bakr ﷺ, "While I have made up the favours of everyone else in this very world, Allah will compensate Abu Bakr ﷺ in the next." His grandson Urwah ﷺ said that Abu Bakr ﷺ had forty thousand dirham when he had accepted Islam all of which he spent for the cause of Islam according to the Prophet's instructions. He bought seven slaves who had become Muslims and gave them liberty while their disbelieving masters had been torturing them for accepting Islam. Sayyidina Bilal ﷺ was among them. As it were, Sayyidina Abu Bakr ﷺ had said to the Prophet ﷺ, "I and all my wealth are yours and you may use as you please," and the Prophet ﷺ did in fact do exaclty that. In his last sermon, the Prophet ﷺ mentioned this characteristic of Abu Bakr ﷺ and gave explicit guidance about him as his *Khalifah* as, indeed, we have seen previously in Sayyidina Abu Sa'eed al-Khudri's ﷺ Hadith.

(١٩٩٢/٤١) عَنْ جُبَيْرِبْنِ مُطْعِمٍ قَالَ اَتَتِ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِمْرَأَةٌ فَكَلَّمَتْهُ فِىْ شَيْءٍ فَاَمَرَهَا اَنْ تُرْجِعَ اِلَيْهِ قَالَتْ يَارَسُوْلَ اللّٰهِ أَرَأَيْتَ اِنْ جِئْتُ وَلَمْ

اَجِدُکَ؟ کَاَنَّهَا تُرِیْدُالْمَوْتَ . قَالَ فَاِنْ لَّمْ تَجِدْنِیْ فَاْتِیْ اَبَابَکْرٍ .

(رواه البخاری و مسلم)

(1992/41) Sayyidina Jubayr ibn Mut'im ﷺ reported that a woman came and spoke to the Prophet ﷺ about a matter. He asked her to come back later some time. She said, "Tell me if I come later and do not find you?" Jubayr ibn Mut'im ﷺ said that it seemed that she meant he may not be alive when she came back. He said, "If you do not find me then go to Abu Bakr."

(*Saheeh* Bukhari, *Saheeh* Muslim)

Commentary: Perhaps the woman had come from a distant place and requested the Prophet ﷺ for something which he promised to do later on. When she asked what she would do if he were not alive the next time, he referred her to Sayyidina Abu Bakr ﷺ. Thus, this is a clear indication of Abu Bakr ﷺ is his *Khailfah* because of direct reference to him on the Prophet's ﷺ death.

(١٩٩٣/٤٢)عَنْ عَائِشَةَ، قَالَتْ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "لَایَنْبَغِیْ لِقَوْمٍ فِیْهِمْ اَبُوْبَکْرٍ اَنْ یَّؤُمَّهُمْ غَیْرُهُ. (رواه الترمذی)

(1993/42) Sayyidah Ayshah رضی الله عنها reported that Allah's Mesenger ﷺ said, "It does not behove a people (or a group of them) who have Abu Bakr ﷺ Among them to have any body other than him as their *imam.* (Jami' Tirmizi)

Commentary: These words say very explicitly that if Abu Bakr ﷺ is among the people then as long as he is there they must choose him as their *imam*. This is among those sayings of the Prophet ﷺ which point out to Abu Bakr ﷺ as his *Khalifah.*

(١٩٩٤/٤٣) عَنِ ابْنِ عُمَرَ، عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاَبِیْ بَکْرٍ: "اَنْتَ صَاحِبِیْ فِی الْغَارِ وَصَاحِبِیْ عَلَی الْحَوْضِ". (رواه الترمذی)

(1994/43) Sayyidina Abdullah ibn Umar ﷺ reported that Allah's Messenger ﷺ said to Sayyidina Abu Bakr ﷺ, "You were my Companion in the cave and in the Hereafter you will be my Companion at the *Kawthar* (pond)." (Jami' Tirmizi)

Commentary: When the Prophet ﷺ began his *hijrah* from Makkah, he stayed for three days in a cave in the mountain *Thaur* near Makkah. Sayyidina Abu Bakr ﷺ was with him in the cave.

This was an unmatched example of faithfulness (there being tremendous risks) throughout the journey to Madinah but especially in the cave. The Prophet ﷺ, therefore, rememberred it particularly. The Qur'an also mentions it

ثَانِیَ اثْنَیْنِ اِذْھُمَا فِی الْغَارِ اِذْ یَقُوْلُ لِصَاحِبِہٖ لَا تَحْزَنْ اِنَّ اللّٰہَ مَعَنَا(التوبة، ٩:٤٠)

{he being the second of the two; when they were both in the cave, when he said to his companins, "Grieve not, surely Allah is with us."} (at-Tawbah, 9:40)

We shall see further down in the words of Umar ﷺ evidence of Abu Bakr's ﷺ fidelity in the cave.

(١٩٩٥/٤٤) عَنْ اَبِیْ ھُرَیْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اَتَانِیْ جِبْرِیْلُ فَاَخَذَ بِیَدِیْ، فَاَرَانِیْ بَابَ الْجَنَّةِ الَّذِیْ یَدْخُلُ مِنْہُ اُمَّتِیْ، فَقَالَ اَبُوْبَکْرٍ، یَارَسُوْلَ اللّٰہِ! وَدِدْتُّ اَنِّیْ کُنْتُ مَعَکَ حَتّٰی اَنْظُرَ اِلَیْہِ : فَقَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ "اَمَا اِنَّکَ یَا اَبَابَکْرٍ! اَوَّلُ مَنْ یَدْخُلُ الْجَنَّةَ مِنْ اُمَّتِیْ."

(رواہ ابوداؤد)

(1995/44) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "Jibreel came to me, held my hand and pointed out to me the gate of Paradise through which my *ummah* will enter it." Sayyidina Abu Bakr ﷺ (heard that and) said, "O Messenger of Allah ﷺ! I wish that I had been with you and seen the gate!" So, Allah's Messenger ﷺ said, "Know, O Abu Bakr, you will be the first of my *ummah* to enter Paradise."

(Sunan Abu Dawood)

Commentary: It is possible that the Prophet ﷺ spoke of the moments during *mi'raj* (ascension to heavens) when Sayyidina Jibreel عليه السلام showed him the gate of Paradise. It is also possible he may have taken the Prophet ﷺ to Paradise on some other occasion with Allah's permision. This can be a journey to the higher world just like *mi'raj* or it could be an inspiration. Any way, the Prophet ﷺ did give glad tidings to Sayyidina Abu Bakr ﷺ that he would be the first person of his *ummah* to enter Paradise and this is a greater blessing than seeing the gate. Surely, this is proof that Sayyidina Abu Bakr ﷺ is the most excellent of the *ummah.*

رضی اللہ عنہ' وارضاہ.

(١٩٩٦/٤٥) عَنْ عُمَرَ قَالَ : اَبُوْبَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَاَحَبُّنَا اِلىٰ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ . (رواه الترمذی)

(1996/45) Sayyidina Umar ﷺ said, "Abu Bakr ﷺ is our *Sayyid* (chief), the best of us and the most dear among us to Allah's Messenger ﷺ (no one else being as dear to the Prophet ﷺ as he)." (Tirmizi)

Commentary: This is Sayyidina Umar's ﷺ view of Sayyidina Abu Bakr's ﷺ merit in the light of the Prophet's ﷺ sayings and conduct of dealing.

(١٩٩٧/٤٦) عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَةِ، قَالَ : قُلْتُ لِاَبِىْ : اَىُّ النَّاسِ خَيْرٌ بَعْدَالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ : اَبُوْبَكْرٍ : قُلْتُ ثُمَّ مَنْ؟ قَالَ عُمَرُ: وَخَشِيْتُ اَنْ يَّقُوْلَ: عُثْمَانُ قُلْتُ ثُمَّ اَنْتَ؟ قَالَ مَااَنَا اِلَّا رَجَلٌ مِّنَ الْمُسْلِمِيْنَ. (رواه البخاری)

(1997/46) Sayyidina Muhammad ibn al-Hanafiyah said that he asked his father (Sayyidina Ali ﷺ), "Who is the most excellent in the *ummah* after the Prophet ﷺ?" He said, "Abu Bakr." He asked, "Who next?" Abu Bakr." He asked. "Who next?" And, his father said "Umar." (Muhammad ibn al-Hanafiyah said that) he feared that (if he asked again then) he would say "Uthman" (so I asked in this way "Then after Umar, you?" But, he said, "I am nothing more than a man among Muslims." (*Saheeh* Muslim)

Commentary: Muhammad ibn al-Hanafiyah was Sayyidina Ali's ﷺ son, not from Sayyidah Fatimah رضی اللہ عنہا but another of his wives, Hanafiyah whose real name was *Khawlah*. She was famous as Hanafiyah after the name of her tribe. She was one of the captives taken from the *jihad* against the fake Prophet, Musaylimah Kazzab during Sayyidina Abu Bakr's ﷺ times and was given to Sayyidina Ali ﷺ. Muhammad ibn al-Hanafiyah was a distingushed *tabi'ee* in knowledge, piety and righteousness. When he asked him if he was the most excellent man after Sayyidina Umar ﷺ, Sayyidina Ali ﷺ said humbly that he was an ordinary Muslim. Actually, at that time, he alone was the most excellent in the *ummah*. Sayyidina Uthman ﷺ had been martyred. While this is reported by Muhammad ibn al-Hanafiyah, there are a number of

Ahadith from Sayyidina Ali ﷺ in which he has declared that Sayyidina Abu Bakr ﷺ and Sayyidina Umar are the most excellent of the *ummah*, "And if anyone places me above these two then I will apply the *hadd* (punishment according to *Shari'ah*) on him."

(١٩٩٨/٤٧) عَنِ ابْنِ عُمَرَ، قَالَ : كُنَّا فِيْ زَمَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَانَعْدِلُ بِاَبِىْ بَكْرٍ اَحَدًا، ثُمَّ عُمَرَ، ثُمَّ عُثْمَانَ، ثُمَّ نَتْرُكُ اَصْحَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَانُفَاضِلُ بَيْنَهُمْ. (رواه البخارى)

(1998/47) It is reported by Sayyidina Abdullah Ibn Umar ﷺ that in the times of the Prophet ﷺ they did not regard anyone equal to Sayyidina Abu Bakr ﷺ. Then, (they placed) Umar ﷺ and after him Uthman ﷺ. Then, they left all the Companions of the Prophet ﷺ (by themselves), not giving excellence to one over another. (*Saheeh* Bukhari)

Commentary: Sayyidina Ibn Umar ﷺ means to say, "We observed the Prophet's ﷺ manner of treatment and regarded Abu Bakr ﷺ as the best of his *ummah* followed by Umar ﷺ, followed by Uthman ﷺ. They were our elders and the Prophet ﷺ often consulted them in important matters. Ali ﷺ was a young man during the Prophet's ﷺ times and had not yet attained that rank though he undoubtedly followed the three in excellence, and in some characteristics he was very prominent."

Besides, Ibn Umar ﷺ has spoken about personalities. He has not touched upon the ranks and position on the basis of attributes like the *ashrah mubashirah* (ten given glad tidings), the Companions of *Badr*, the Companions of *Bay't Ridwan* (the allegiance under the tree), the first among the *Muhajirs* and *Ansars* (رضى الله عنهم اجمعين) . He does not reject excellence on this basis but he only concerned himself with the merit of these three men in the Prophet's times. والله اعلم

(١٩٩٩/٤٨) عَنْ عُمَرَ، قَالَ : اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَّتَصَدَّقَ، وَوَافَقَ ذَالِكَ عِنْدِىْ مَالاً، فَقُلْتُ : اَلْيَوْمَ اَسْبِقُ اَبَابَكْرٍ اِنْ سَبَقْتُهُ يَوْمًا، قَالَ فَجِئْتُ بِنِصْفِ مَالِىْ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: "مَاابْقَيْتَ لِاَهْلِكَ؟ فَقُلْتُ : مِثْلَهُ وَاَتٰى اَبُوْبَكْرٍ بِكُلِّ مَاعِنْدَهُ : فَقَالَ يَااَبَابَكْرٍ

مَاابَقَيْتَ لِاَهْلِکَ؟" فَقَالَ اَبَقَيْتُ لَهُمُ اللّٰهَ وَرَسُوْلَه، قُلْتُ لَاُاسْبِقُه، اِلىٰ شَیْءٍ اَبَدًا. (رواه الترمذی و ابو داؤد)

(1999/48) Sayyidina Umar ﷺ reported: Allah's Messenger ordered us to give *sadaqah* (contribute in Allah's cause) and he gave the order when (by a coincidence) I had much wealth. So I thought to myself that if ever I can surpass Abu Bakr, this is the time. I went home and from whatever I had there, I took exactly half of it and presented it to Allah's Messenger who asked me what I had left behind for my family. I told him that I had left home exactly what I had brought here. But, Abu Bakr brought all that he had and the Prophet ﷺ asked him what he had left home. He said that he had left for them Allah and His Messenger. So, I realised that I could never surpass Abu Bakr in anything." (Jami' Tirmizi, Sunan Abu Dawood)

Commentary: It is possible that the fifty per cent brought by Sayyidina Umar ﷺ might have been more in value than the hundred per cent brought by Sayyidina Abu Bakr ﷺ. However, the motivation of Sayyidina Abu Bakr ﷺ was stronger and he left nothing for his family.

(۲۰۰۰/۴۹) عَنْ عُمَرَ، ذُكِرَعِنْدَه، اَبُوْبَكْرٍ فَبَكىٰ وَقَالَ: وَدِدْتُّ اَنَّ عَمَلِیْ كُلَّه، مِثْلَ عَمَلِهٖ يَوْمًا وَاحِدًا مِنْ اَيَّامِهٖ، وَلَيْلَةً وَاحِدَةً مِنْ لَيَالِيْهٖ، اَمَّا لَيْلَتُه، فَلَيْلَةٌ سَارَمَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الْغَارِ، فَلَمَّا انْتَهَيَا اِلَيْهِ قَالَ : وَاللّٰهِ لَاتَدْخُلُهُ حَتّٰى اَدْخُلَ قَبْلَکَ، فَاِنْ كَانَ فِيْهِ شَیْءٌ اَصَا بَنِیْ دُوْنَکَ، فَدَخَلَ فَكَسَحَه، وَوَجَدَ فِیْ جَانِبِهٖ ثُقْبًا، فَشَقَّ اِزَارَه، وَسَدَّهَا بِهٖ، وَبَقِیَ مِنْهَا اِثْنَانِ فَاَلْقَمَهُمَا رِجْلَيْهِ، ثُمَّ قَالَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : اُدْخُلْ، فَدَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَوَضَعَ رَاسَه، فِیْ حِجْرِهٖ وَنَامَ فَلُدِغَ اَبُوْبَكْرٍ فِیْ رِجْلِهٖ مِنَ الْحُجْرِ، وَلَمْ يَتَحَرَّکْ مَخَافَةَ اَنْ يَّنْتَبِهَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَقَطَتْ دُمُوْعُه، عَلىٰ وَجْهِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَالَکَ يَااَبَابَكْرٍ؟ قَالَ لُدِغْتُ، فَدَاکَ اَبِیْ وَاُمِّیْ، فَتَفَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَهَبَ مَايَجِدُه، ثُمَّ انْتَقَضَ عَلَيْهِ، وَكَانَ سَبَبَ مَوْتِهٖ، وَاَمَّا يَوْمُه،

فَلَمَّا قُبِضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِرْتَدَّتِ الْعَرَبُ وَقَالُوْا: لاَ نُؤَدِّىْ زَكَاةً فَقَالَ: لَوْمَنَعُوْنِىْ عِقَالاً لَجَاهَدْتُّهُمْ عَلَيْهِ فَقُلْتُ : يَاخَلِيْفَةَ رَسُوْلِ اللّٰهِ فَاَلِّفِ النَّاسَ وَارْفُقْ بِهِمْ فَقَالَ لِىْ : اَجَبَّارٌ فِى الْجَاهِلِيَّةِ وَخَوَّارٌ فِى الْاِسْلَامِ؟ اِنَّهٗ قَدِ انْقَطَعَ الْوَحْىُ وَتَمَّ الدِّيْنُ اَيُنْقَصُ وَاَنَا حَىٌّ. (رواه رزين)

(2000/49) When Sayyidina Abu Bakr ﵁ was mentioned before him, Sayyidina Umar ﵁ began to weep. He said, "I wish with my heart that the deeds of all my life should be equal to the deeds of one day of his days of life and of one night of his nights of life (meaning that Allah may reward me for life long deeds as much as Abu Bakr would get for his deeds of one day and one night set out. I refer to that night when he set out with the Prophet for *hijrah* and (with intent to conceal themselves) went towards the cave (*Thawr*). When they came upon it (and the Prophet ﷺ wished to enter it), he said to Allah's Messenger, "By Allah, do not yet enter it. I will go in first and if there is something harmful inside(like a wild animal, snake, etc) then I will face that which happens and you will be safe." So Abu Bakr went in the cave, swept it clean. He found some holes when he plugged with pieces torn from his lower garment but two remained, so he placed both feet across them and then said to the Prophet ﷺ. "Now you may come in." So he went in. (Much of the night had passed and the Prophet ﷺ felt sleepy.) The Prophet ﷺ placed his head on Abu Bakr's lap and went to sleep, but, meanwhile, a snake stung Abu Bakr on his foot (and he felt much pain) but he did not even budge lest the Prophet ﷺ be disturbed and wake up. Finally, from the severity of the pain, tears dropped from his eyes and fell on the Prophet's ﷺ face. (He woke up and saw tears in Abu Bakr's eyes, so) he asked, "Abu Bakr, what's wrong?" He said, "May my parents be ransomed to you! A snake has bitten me." The Prophet ﷺ applied his saliva (where the snake had stung Abu Bakr ﵁) and the pain subsided immediately. Then (some time before Abu Bakr's death) the effect of the poison reappeared and he died of that .(In this way he became a martyr in the cause of Allah just like the Prophet ﷺ had got the effects of poison from Khaybar later on in life.) As for the day - thus far was Abu Bakr's deed of one night - (about which he had siad he would like to get reward

for one day against his life long deeds)! It was that day of Abu Bakr's life when Allah's Messenger ﷺ died and Arabs (of some regions) turned apostae, refusing to pay *zakah*. So, Abu Bakr said, "If they refuse to give me even a tether[1] then I will wage *jihad* against them." I (Umar ﷺ) said to him, "O *Khalifah* of the Messenger! (At this time,) treat these people gently and in a friendly manner." But, he said to me (angrily), "During pre-Islamic days, you were tough and powerful, have you turned weak and coward in Islam? (What a change!) The *wahy* (revelation) has stopped (coming with the departure of the Prophet), religion is perfected. Will it be made fautly? Will it be damaged? While I am alive? (That will not happen)." (*Razeen*)

Commentary: The concluding part about Sayyidina Umar's ﷺ recommendation to treat the rejectors of *zakat* lightly and Sayyidina Abu Bakr's ﷺ determined descision against them need to be explained.

With the death of the Prophet ﷺ a dangerous situation had arisen for Islam. The Companions ﷺ were depressed. Besides, the Prophet ﷺ had instructed that an expedition be sent under the leadership of Sayyidina Usamah ﷺ and Sayyidina Abu Bakr ﷺ abided by this decision of the Prophet ﷺ and sent the large army under Sayyidina Usamah ﷺ. Thus, much of armed strength was not at the disposal of the *Khalifah*. Further, during the last days of the Prophet ﷺ, Musaylimah, the liar, had claimed to be a Prophet ﷺ and he had raised his head in Yamamah close to the Hijaz, and some tribes had taken his side. They had formed something like a government. Sayyidina Abu Bakr ﷺ also addressed himself to this mischief and sent Sayyidina Khalid ibn Waleed ﷺ with an army to tackle this man. It was under these circumstances that people of some regions of *Hijaz* (who were fresh Muslims) refused to pay *zakah*. Sayyidina Abu Bakr ﷺ called that apostasy and declared

❶. the word used in the Hadith is *Iqal*. The generally used sense of this word is the rope with which a camel's feet is tied so that it may not wander away. The other meaning of *iqal* is the young of a camel or goat. In that case the words of Hadith would mean: if they who refuse to pay *zakah* do not give the young of a camel or goat which is due on them then I will wage *jihad* against them. *Zakat* is a pillar of religion and rejecting it is to disbelieve. If people of a nation or region refuse to pay *zakah* then they are *murtid* (apostates) and liable to be killed.

jihad aganist them. that would leave no army at the centre and, if anyone were to attack Madinah or the hypocrites were to make mischief, the would be no army to defend. Therefore Sayyidina Umar ﷺ and Sayyidina Ali ﷺ suggested that the exigencies of time demanded that *jihad* should not be waged against rejectors of *zakah*. However, Allah had put into the heart of Sayyidina Abu Bakr ﷺ that it was necessary to nip in the bud the mischief of apostasy and it could not be allowed time under any exigency whatsoever. *Zakah* is an essential part of religion, like *salah*. It was part of faith. To overlook refusal to pay *zakah* was like overlooking amendments in religion. So, he said "and because religion was completed and receipt of *wahy* had stopped it is our duty to protect religion in the form the Prophet ﷺ had left it for us." He concluded his speech with the words: "أَيُنْقَصُ الدِّيْنُ وَاَنَاحَيٌّ" "Is religion to shorten while I am alive?"

In this event we have to observe particularly that Sayyidina Umar ﷺ had a view different from the steps of Sayyidina Abu Bakr ﷺ was contemplating. But, later that very decision was regarded by him as extremely great and he felt that the deeds of his lifetime were inferior to that one deed of Sayyidina Abu Bakr ﷺ. And, he conceded that! رضی اللہ تعالیٰ عنہما وارضاھما.

SAYYIDINA UMAR IBN AL-KHATTAB ﷺ

Having read the *Ahadith* about the first Khalifa which included sayings of the Prophet ﷺ and comments of other companions, we now read similar accounts about the second Khalifah, Sayyidina Umar ﷺ.

(٢٠٠١/٥٠) عَنْ أَبِيْ هُرَيْرَةَ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ كَانَ فِيْمَا قَبْلَكُمْ مِنَ الْاُمَمِ مُحَدَّثُوْنَ، فَاِنْ يَّكُ فِيْ اُمَّتِيْ اَحَدٌ فَاِنَّهٗ عُمَرُ.
(رواہ البخاری ومسلم)

(2001/50) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "Among the earlier *ummah* there have been

muhaddath (who are blessed by Allah with imspiration). So, if there is one in my *ummah* (who is so blessed) then he is Umar."
(*Saheeh* Bukhari, *Saheeh* Muslim)

Commentary: *Muhaddath* is that fortunate slave of Allah who receives abundant inspirations from Allah. He has a special treatment from Allah and though he is not a Prophet, he is one of the *ummah*. The Prophet means to say that there were such people in previous *ummah* and if anyone has been given this blessing then he is Umar. The saying of the Prophet ﷺ is clear. There are people in his *ummah* too as they were among the previous *ummah* and Sayyidina Umar ؓ is one of them.

(٢٠٠٢/٥١) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ جَعَلَ الْحَقَّ عَلٰى لِسَانِ عُمَرَ وَقَلْبِهٖ . (رواه الترمذى)

(2002/51) Sayyidina Ibn Umar ؓ reported that Allah's Mesenger ﷺ said, "Allah has placed Truth on Umar's tongue and in his heart." (Jami' Tirmizi)

(٢٠٠٣/٥٢) عَنْ اَبِىْ ذَرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يقول "اِنَّ اللّٰهَ وَضَعَ الْحَقَّ عَلٰى لِسَانِ عُمَرَ يَقُوْلُ بِهٖ". (رواه ابو داؤد)

(2003/52) Sayyidina Abu Zarr ؓ reported that he heard Allah's Messenger ﷺ say, "Allah has placed Truth on Umar's tongue and he speaks only the truth." (Sunan Abu Dawood)

Commentary: The message of both *Ahadith* is the same: whatever Sayyidina Umar ؓ says with his tongue and gets in his heart is Truth. He thinks that which is True and speaks accordingly. But, that does not rule out possibility of mistake in deduction which even the Prophets عليهم السلام and liable to make, but they are informed by Allah and they make corrections. So, Sayyidina Umar ؓ did commit error in deduction sometimes but when he learnt the truth, he made amends. Thus, among his mistakes in deduction or judgement were the one at the time of the Prophet's ﷺ death and his views on tackling the rejectors of *zakah*. He corrected himself when facts came to light.

(٢٠٠٤/٥٣)عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "لَوْكَانَ بَعْدِىْ نَبِىٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ" (رواه الترمذى)

(2004/53) Sayyidina Uqbah ibn Aamir ﷺ reported that Allah's Mesenger ﷺ said, "If we suppose that there were Prophet after me then he would be Umar." (Jami' Tirmizi)

Commentary: He said, "Allah has terminated prophethood with me and no Prophet will now come until the Last Day. (This is declared by the Qur'an too.) Suppose Allah had not decided that and there was to be a Prophet after me then he would be Umar ibn al-Khattab." Thus, his merits are highlighted in this *Hadith* too, as they have been in the previous.

(٢٠٠٥/٥٤) عَنْ عَلِيٍّ قَالَ : مَاكُنَّا نُبْعِدُ اَنَّ السَّكِيْنَةَ تَنْطِقُ عَلٰى لِسَانِ عُمَرَ. (رواه البيهقى فى دلائل النبوة)

(2005/54) Sayyidina Ali ﷺ said, "We did not think it impossible that peace and comfort should speak with Umar's tongue." (Dafa'il Nabuwah, by Bayhaqi)

Commentary: Sayyidina Ali ﷺ referred to the peace and tranquility that grew in hearts of listeners when Sayyidina Umar ﷺ spoke, and they did not think it impossible that Allah had placed this condition on his tongue and speech. Exponents of *Hadith* also say that the Arabic word *as-sakinah* which we have translated 'peace and tranquility' is a particular angel. Then it would mean that when he spoke, the particular angel of Allah spoke with his tongue.

(٢٠٠٦/٥٥) عَنِ ابْنِ عُمَرَ قَالَ، قَالَ عُمَرُ وَافَقْتُ رَبِّىْ فِىْ ثَلٰثٍ: فِىْ مُقَامِ اِبْرَاهِيْمَ، وَفِى الْحِجَابِ وَفِىْ اُسَارٰى بَدْرٍ. (رواه البخارى و مسلم)

(2006/55) Sayyidina Ibn Umar ﷺ reported that Sayyidina Umar ﷺ said, "My thinking abided with my Lord on three matters (on which His Command was about to be revealed): the station of Ibrahim, the *hijab* (or veil) and the captives of the Battle of *Badr*." (*Saheeh* Bukhari *Saheeh* Muslim)

Commentary: The fact is that in the *Ahadith* there are at least fifteen matters on which Sayyidina Umar's ﷺ thought or opinion coincided with the message of revelation. He wished. "Would that a revelation be received in such a way!" and, indeed, the revelation

did uphold his view. This Hadith names only three occasions:

(1) Command about the station of Ibrahim,

(2) Question of *hibaj* or viel and

(3) Commarrd on the captives of the Battle of *Badr*.

The station of Ibrahim (*Maqam* Ibrahim) is a white stone on which Sayyidina Ibrahim ﷺ stood to build the *Ka'bah* (and the stone has the imprints of his feet till today. These imprints were made there miraculosly). The stone is preserved from that day till today. It used to lie in the open near the *Ka'bah* till the times of Allah's Messenger ﷺ (but now it is encased[1]).

Sayyidina Umar ؓ had expressed the wish to the Prophet ﷺ that it would have been wonderful if the station Ibrahim were made into a place of *salah*. Soon, the verse 125 of *surah al-Baqarah* was revealed:

"وَاتَّخِذُوا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى" (البقره ٢:١٢٥)

{Take to yourselves Ibrahim's station as a place for prayer.}

Simply, the verse tells us that the two *raka'at* after observing the *tawaf* should be offered near the station of Ibrahim. The jurist concur on the view that if the *salah* cannot be offered here then they may be offered anywhere else in the mosque (*Masjid al-Haram*).

The next matter concerned *Hijab*. Women were not required to observe it and the Prophet's ﷺ Companions ؓ used to visit him at his home as any Muslim visited other houses. Sayyidina Umar ؓ wished that the Prophet's ﷺ wives رضی الله عنهن should be required to observe *hijab*. So the verse 52 of *al-Ahzab* was revealed:

"وَاِذَاسَاَلْتُمُوْهُنَّ مَتَاعًا فَاسْئَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ (سوره احزاب ٥٣:٣٣)

{And when you ask them (the Prophet's wives) of any goods, ask them f rom behind a curtain.}

The third matter concerned the captives of the Battle of *Badr*. Sayyidina Umar ؓ suggested that all of them should be killed because they were sworn enemies of the Prophet ﷺ and of Islam and to let them go scott free would be like letting poisonous snakes survive. However, Sayyidina Abu Bakr ؓ and Allah's Messenger

[1]. This was done in the times of Shah Faisal رحمة الله عليه.

ﷺ showed mercy and they set them free against payment of ransom. Then the verse of *an-Anfal* was revealed upholding Sayyidina Umar's ؓ view.

In each of the three cases *wahy* upheld Sayyidina Umar's ؓ opinion. But, he displayed manners and said, "My thinking abided three commands of Allah." Surely, this demonstrated his good manners and it was the teachings of the Prophet ﷺ put into practice.

(٢٠٠٧/٥٦) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ بِاَبِىْ جَهْلِ بْنِ هِشَامٍ اَوْ بِعُمَرَ بْنِ الْخَطَّابِ فَاَصْبَحَ عُمَرُ فَغَدَا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْلَمَ ثُمَّ صَلّٰى فِى الْمَسْجِدِ ظَاهِرًا.

(رواه احمد والترمذى)

(2007/56) Sayyidina Ibn Abbas ؓ reported that Allah's Messenger ﷺ made supplication (in the night): O Allah! Strengthen Islam through Abu Jahl ibn Hisham or Umar ibn al-Khattab. Then, Umar got up in the morning, came to the Prophet ﷺ and embraced Islam, and offered salah in the Masjid al-Haram openly. (Musnad Ahmad, Jami' Tirmizi)

Commentary: Allah has made this earth as the world of causes and effects. Planning and practical effort is necessary to achieve every aim, as also suitable men to help. Both Abu Jahl and Umar ibn al-Khattab were his greatest enemies and also of Islam but they both had tremendous capabilities. (Perhaps it was disclosed to the Prophet ﷺ that one of the two could be given guidance.) So, he made supplication at night.

This honour was the lot of Umar and he became a Muslim. He served Islam we and, especially in his ten years as Khalifah, he came out brightly in the *ummah.*

The story of his Islam is related in detail in *Mishkat* from *Dalail an-Nabuwah* of Abu Abdullah Haakim as narrated by Ibn Abbas ؓ. The gist of it is: Abu Jahl a chief of Makkah and a wealthy man took responsibility to give away a hundred camels, and a thousand ooqiyah silver as prize money to anyone who killed the Prophet ﷺ. Umar got Abu Jahl to confirm his offer and he agreed to pay that on spot. So, Umar took a sword in hand and

went to give his evil intention a practical shape. A man met him on the way and asked where he was going. He disclosed his intention. The man reminded him that the Bani Hashim should be feared (for, they would come out in the Prophet's ﷺ support and that would lead o blood-shed). Umar said, "It seems that you too have accepted Muhammad's ﷺ religion." the man said, "Let me tell you that your sister (Fatimah) and brother-in-law (Sa'eed ibn Zubayr) have also become Muslims." So, Umar marched straight to his sister's house. They were reciting the *surah Ta Ha*. Umar overheard them at the door and then had it opened and asked, "What were you reciting?" His sister told him that they had embraced Islam and she was reciting the verses of the *Qur'an*. He asked her to recite to him something of it. So, she began to recite *surah Ta Ha*. When she came to the verse: "اَللّٰهُ لَاإِلٰهَ إِلَّاهُوَ لَهُ الْاَسْمَآءُ الْحُسْنٰى" [1] Umar's condition changed abruptly. He exclaimed, "Surely. Only He, Allah, is worthy of worship!" He recited the *Kalimah Shahadah*.

He spent the night at his sister's house and was very eager to meet the Prophet ﷺ, saying, again and again, "وَاشَوْقَاهُ إِلىٰ مُحَمَّدٍ". Then Khabbab ibn al-Arat came to him and informed him that the Prophet ﷺ had made supplication to Allah to strengthen Islam with Umar or Abu Jahl, and he thought that the Prophet's ﷺ supplication was accepted for him. In the morning, Umar ؓ met the Prophet ﷺ and embraced Islam. He said straight way, "We worshipped Laat and Uzza in the valleys and plains and on mountains peaks, but shall we worship Allah hidden from others? No. By Allah, we will worship Him openly in the courtyard of the *Ka'bah*. (till then Muslims did not offer *salah* in *Majsid al-Haram*).

Ibn Hajar has reproduced in Fath al Bari the report of Ibn Abbas ؓ on the authority of Abu Ja'far ibn Abu Shaybah's Tareekh. It reads: On accepting Islam, Sayyidina Umar ؓ resolved on the spot that they would offer *salah* in *Masjid al-Haram*, and they did that immediately. Fath al-Bari also carried Sayyidina Abdullah ibn Mas'ood's report on the authority of Ibn Abu Shaybah

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❶. Allah! There is no God but He. To Him belong the most Beautiful Names. (20:8)

and Tabarani:

وَاللّٰهِ مَااسْتَطَعْنَا اَنْ نُصَلِّيَ حَوْلَ الْبَيْتِ ظَاهِرِيْنَ حَتّٰى اَسْلَمَ عُمَرُ.

"By Allah! Before Umar became Muslim, we did not dare to offer *salah* in public near Bayt Allah. (Only after Umar entered the folds of Islam was it possible to do that.)

Ibn Hajar ﷺ has cited many Ahadith from different books about the Islam of Sayyidina Umar ﷺ. They include: Sayyidina Mas'ood ﷺ, Ibn Abbas ﷺ, Anas ﷺ, Sayyidah Ayshah ﷺ, Ibn Umar ﷺ and Sayyidina Ali ﷺ. (Fath al-Bari, Manaqib Umar)

(٢٠٠٨/٥٧) عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بَيْنَ اَنَانَائِمٌ، اُتِيْتُ بِقَدْحِ لَبَنٍ فَشَرِبْتُ حَتّٰى اِنِّيْ لَارَى الرِّيَّ يَخْرُجُ فِيْ اَظْفَارِيْ ثُمَّ اَعْطَيْتُ فَضْلِيْ عُمَرَ بْنَ الْخَطَّابِ قَالُوْا فَمَا اَوَّلْتَهُ يَارَسُوْلَ اللّٰهِ قَالَ اَلْعِلْمُ. (رواه البخاری و مسلم)

(2008/57) Sayyidina Umar ﷺ reported that he heard Allah's Messenger ﷺ say, "While I was asleep a bowl-full of milk was brought to me. So I drank it to my fill to the extent that I could see it in my nails. Then I gave the milk that remained to Umar ibn al-Khattab that he might drink it." Some Companions ﷺ asked him how he interpreted it and he said, "knowledge."

(*Saheeh* Bukhari, *Saheeh* Muslim)

Commentary: The sufi scholars have said that the example of knowledge of Truth within overall knowledge is the example of milk. He who dreams that he is given milk to drink is, indeed, given knowledge of truth. Milk is the best diet for the human body so too knolwdge of Truth as given by Allah is the best food for the soul.

We know from this Hadith that Sayyidina Umar ﷺ had an abundant share in the knowledge of Truth that Allah had granted to the Prophet ﷺ. This is borne out by the way he conducted the affairs of the Muslims *ummah* for ten years as a Khalifah of the Prophet ﷺ after the death of Sayyidina Abu Bakr ﷺ.

Scholars need pursue the work on the scholarly achievements of Sayyidina Umar ﷺ, *Izalat ul-Khafa* ازالة الخفا by Shah Waliullah رحمة الله عليه.

(۲۰۰۹/۵۸) عَنْ اَبِیْ سَعِیْدٍ، قَالَ : سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ "بَیْنَا اَنَانَائِمٌ، رَاَیْتُ النَّاسَ یُعْرَضُوْنَ عَلَیَّ، وَعَلَیْهِمْ قُمُصٌ، مِنْهَا مَایَبْلُغُ الثُّدِیَ، وَمِنْهَا مَادُوْنَ ذٰلِکَ، وَعُرِضَ عَلَیَّ عُمَرَ بْنُ الْخَطَّابِ وَعَلَیْهِ قَمِیْصٌ یُجُرُّہ" قَالُوْا : فَمَا اَوَّلْتَ ذَالِکَ یَارَسُوْلَ اللّٰهِ؟ قَالَ "اَلدِّیْنُ"

(رواہ البخاری و مسلم)

(2009/58) Sayyidina Abu Sa'eed al-Khudri ﷺ reported that he heard Allah's Messenger ﷺ say, "While I was asleep, I dreamt that people are brought to me, all of them wearing shirts. Some of the shirts reached only up to the chest and some a little below the chest. Umar ibn al-Khattab was also brought to me. His shirt was so long that it trailed on the ground and he dragged it along as he walked." Some of the Companions ﷺ asked him its interpretation and he said, "Religion."

(Saheeh Bukhari Saheeh Muslim)

Commentary: Dress and religion are compared in this way that the former protects a man from the vicissitude of weather and is an adornment too while religion is an adornment in the next world and a protection from punishment. Different people of his *ummah* were presented to the Prophet ﷺ in his dream. They were at different levels of piety and Sayyidina Umar ﷺ had a perfect religion.

رضی اللہ عنہ و ارضاہ

(۲۰۱۰/۵۹) عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ : لَمَّا طُعِنَ عُمَرُ جَعَلَ یَأْلَمُ فَقَالَ لَهُ اِبْنُ عَبَّاسٍ وَکَاَنَّه' یُجَزِّعُه' یَااَمِیْرَالْمُؤْمِنِیْنَ! وَلَاکُلِّ ذٰلِکَ لَقَدْ صَحِبْتَ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَاَحْسَنْتَ صُحْبَتَه'، ثُمَّ فَارَقَکَ وَهُوَ عَنْکَ رَاضٍ، ثُمَّ صَحِبْتَ اَبَابَکْرٍ فَاَحْسَنْتَ صُحْبَتَه'، ثُمَّ فَارَقَکَ وَهُوَ عَنْکَ رَاضٍ، ثُمَّ صَحِبْتَ الْمُسْلِمِیْنَ فَاَحْسَنْتَ صُحْبَتَهُمْ وَلَئِنْ فَارَقْتَهُمْ لَتُفَارِقَنَّهُمْ وَهُمْ عَنْکَ رَاضُوْنَ، قَالَ : اَمَّا مَاذَکَرْتَ مِنْ صُحْبَةِ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَرَضَاهُ فَاِنَّمَا ذٰلِکَ مَنٌّ مِنَ اللّٰهِ مَنَّ بِهٖ عَلَیَّ وَاَمَّا مَاذَکَرْتَ مِنْ صُحْبَةِ اَبِیْ بَکْرٍ وَرِضَاه' فَاِنَّمَا ذٰلِکَ مَنٌّ مِنَ اللّٰهِ مَنَّ بِهٖ عَلَیَّ، وَاَمَّا مَاتَرٰی مِنْ جَزْعِیْ، فَهُوَ مِنْ اَجَلِکَ وَمِنْ اَجَلِ اَصْحَابِکَ وَاللّٰهِ لَوْ اَنَّ لِیْ طِلَاعَ الْاَرْضِ ذَهَبًا لَافْتَدَیْتُ بِهٖ مِنْ عَذَابِ اللّٰهِ قَبْلَ اَنْ اَرَاهُ.

(رواہ البخاری)

(2010/59) Sayyidina Miswar ibn Makhramah ﷺ narrated: when Umar ﷺ was stabbed (by Abu Lulu Majoosi) he showed signs of agony. Sayyidina Ibn Abbas ﷺ supposed that he cried in agony from lack of patience, so to comfort him, he said, "O Chief of the Faithful! Do not express agony. (Remember the blessings of Allah, how great bounties He bestowed on you!) You have been the friend and companion of Allah's Messenger ﷺ and you discharged the rights of the company well so that the Prophet ﷺ parted from you while he was pleased with you. Then, you were the companion of his Khaifah, Abu Bakr ﷺ and discharged rights of his company well, and he too separated from you while he was pleased with you (and made you Khalifah after him). Then (in your reign as Khalifah) you kept good relations with all Muslims (giving their rights to them) and if you leave them now, you will part from them while all of them are pleased with you." (He meant to say that if the Prophet ﷺ then Abu Bakr ﷺ and then all the Muslims were pleased with him, that is a sign that Allah is pleased with him. So, he must not show signs of unrest and agony. Remember Allah's blessings and be calm.) Sayyidina Umar ﷺ said in reply to Sayyidina Ibn Abbas ﷺ, "What you have said about the company of Allah's Messenger ﷺ and his being pleased with me, it is Allah's choicest blessing on me. And what you have said similarly of the company of Abu Bakr ﷺ and his being pleased with me, that too was Allah's favour on me. (That was not my personal achievement.) And as for the expression of pain and restlessness (it is not because of the wound but) it is because of you people (lest you involve yourselves in trial and mischief. And as for how I will fare in the Hereafter) by Allah! My conduct is that if I had gold as much as would fill up the earth then I would give all that up to ransom myself from the punishment of Allah before I see it." (Saheeh Bukhari)

Commentary: The concluding portion of Sayyidina Umar's ﷺ reply to Sayyidina Ibn Abbas ﷺ was based on a saying of the Prophet ﷺ, "Umar is a closed door to mischief and trials" As long as he lived, the *ummah* would be safe from *fitan* but when he dies the door will open for mischief and trials. And it happened exactly like that. A series of mischievous acts were perpetrated by devils of jinn and men and it come to such a pass in the final days of

Sayyidina Uthman ﷺ that he was martyred by those who called themselves Muslims. This was followed by a cvil war that left thousands of companions and tabi'eens dead (martyrs). This is what had worried Sayydina Umar ﷺ in his dying moments, making him forget his wounds. After that he exclaimed that if he had as much gold as would fill up the earth, he would give all that up to seek release from Allah's punishment even before seeing it. This was to let Sayyidina Ibn Abbas ﷺ known that truly he feared the punishmdent. I understand that this fear in him is evidence of his perfect faith and perfect awareness of Divinity. The greater one's faith and awareness the greater his fear of Allah. The Prophet said: انا اعلمكم بالله واخشاكم(I have more knowledge and awareness of Allah than you, and also have more fear to Him than you). The Qur'an says frequently that those of His slaves are more deserving of Allah's mercy and Paradise who fear Him constantly. The fate of the believing righteous men is described in *surah al-Bayyinah* and then they are said to be خير البرية (the best of creatures). They will reside in eternal Paradise in the next world. They will be pleased with Allah. And, the final words are:

" ذٰلِکَ لِمَنْ خَشِیَ رَبَّهٗ" (البینه ۹۸:۸)

{That is for him (who is a righteous believer) who fears his Lord (that is, His grasp and punishment)}

Martyrdom

The wound that is mentioned in this Hadith was the one that caused his death.

Iran was conquered in his times. The Majoosis, that were taken captives in the war, were distributed among the Muslims to serve them as slaves and servants in accordance with laws of *Shari'ah.* Their masters were required to look after them, feed and clothe them and treat them well. There was among these captives an unfortunate wretched, Abu Lulu, who was given to the well-known Companion, Mughira ibn Sha'bah ﷺ. He conspired to murder Sayyidina Umar ﷺ Farooq. He took a dagger and treated it well in poison. In the night, he concealed himself in the mihrab (arch) of the mosque. It was Sayyidina Umar's ﷺ habit that he offered the

fajr salah very early after dawn and recited long surah therein. It was the 27th of Zul Hajj and he began the *fajr salah* and had just called out the *takbeer tahreemah* when the wretched Irani Majoosi stabbed Sayyidina Umar ﷺ three times in the belly. He fell down unconscious. Sayyidina Abdur Rahman ibn Awf ﷺ quickly took his place and led the worshipper through a brief salah. Abu Lu Lu tried to run away from the mosque but the rows of worshippers obstructed his passage like a thick wall. He wounded thirteen other Companions ﷺ in his attempt to flee away — seven of them were martyred. Meanwhile the salah was over and the wretched man was apprehended and he committed suicied with the same dagger. Sayyidina Umar ﷺ was carried home and he regained consciousness in a little while and he completed his salah in this condition. His first question was, "Who was my murderer?" He was told that he was Abu Lu Lu Majoosi. He thanked Allah that He had given him martyrdom at the hands of a disbeliever, and was convinced that his prayer was accepted. He used to pray: "O Allah, grant me martyrdom. And let me die in the city, Madinah, of your Messenger." Once his daughter, Sayyidah Hafsah رضی الله عنها heard this prayer on his tongue and asked him, "How is it possible that you will be martyred and die in this city of Madinah."(She had thought that martyrdom in the cause of Allah can only take place during *jihad* against disbelievers). He said, "Allah is All-Powerful. If He chooses He will bestow both blessings on me." Anyway, he was convinced that he would be martyred. He appointed Sayyidina Suhayb ﷺ as imam in his place. He also appointed six top Companions (all of whom were from the ten who were given glad tidings of Paradise) to select a Khalifah from among themselves witnin three days of his death.

He then instructed his son, Abdullah ﷺ to go to Sayyidah Ayshah رضی الله عنها and convey to her his salaam. He requested her to allow him to be buried next to Sayyidina Muhammad ﷺ and Sayyidina Abu Bakr ﷺ, but if she was not willing ot give her the permission then the *jannat ul Baqee'* was better for him. Sayyidina Abdullah ibn Umar ﷺ met her and she said, "I had thought of that place for myself but now I prefer him to me."

When Sayyidina Abdullah ibn Umar ﷺ conveyed to his father

her permission, he thanked Allah and said, "This was my cherished ambition."

He was murdered on 27th Zul Hajjah on Wednesday and died on Sunday, 1st Muharram.

When his funeral Salah was about to be offered, Sayyidina Ali ﷺ said about him that which we will read in the next pages[1]. Sayyidina Suhayb ﷺ led the funeral salah and he was buried next to Sayyidina Abu Bakr ﷺ in the Rawdah. رضی اللہ تعالیٰ عنہ وارضاہ

❶. Hadith # 155 by Ibn Abu Mulaykh.

MERITS OF THE SHAYKHAYN[1]

We have read already the merits of Sayyidina Abu Bakr and Sayyidina Umar. Now, we will read some Ahadith in which the Prophet's sayings about the excellences of both these Companions are found together. He has often spoken of them with himself to show that they were his close friends. We begin with Sayyidina Ali's statement as narrated by Sayyidina Abbas.

(٢٠١١/٦٠) عَنِ ابْنِ اَبِىْ مُلَيْكَةَ سَمِعَ ابْنَ عَبَّاسٍ يَقُوْلُ وُضِعَ عُمَرُ عَلٰى سَرِيْرِهٖ فَتَكَنَّفَهُ النَّاسُ يَدْعُوْنَ وَيُصَلُّوْنَ قَبْلَ اَنْ يُرْفَعَ وَاَنَا فِيْهِمْ فَلَمْ يَرُعْنِىْ اِلَّا رَجُلٌ اٰخِذٌ مَنْكِبِىْ فَاِذَا عَلِىٌّ فَتَرَحَّمَ عَلٰى عُمَرَ وَقَالَ مَاخَلَّفْتَ اَحَدًا اَحَبَّ اِلَىَّ اَنْ اَلْقَى اللّٰهَ بِمِثْلِ عَمَلِهٖ مِنْكَ وَاَيْمُ اللّٰهِ اِنْ كُنْتُ لَاَظُنُّ اَنْ يَجْعَلَكَ اللّٰهُ مَعَ صَاحِبَيْكَ وَحَسِبْتُ اَنِّىْ كُنْتُ كَثِيْرًا اَسْمَعُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ ذَهَبْتُ اَنَا وَاَبُوْبَكْرٍ وَعُمَرُ وَدَخَلْتُ اَنَا وَاَبُوْبَكْرٍ وَعُمَرُ وَخَرَجْتُ اَنَا وَاَبُوْبَكْرٍ وَعُمَرُ. (رواه البخارى ومسلم)

(2011/60) Ibn Abu Mulaykah (a tabi'ee) reported having heard Sayyidina Ibn Abbas say: When (the dead body of) Umar was placed on the wooden plank (to give him a bath), the people gathered around him. They prayed for him and beseeched Allah for His mercy before he should be carried away, and I was one of them. Suddenly, I felt someone holding my shoulder (and I saw that) he was Ali ibn Abu Talib. He was praying for (Allah's) mercy on Umar and he said, "You have not left behind you a person whose deeds I may imitate and take them to Allah. And by Allah, I always thought that Allah would join you with your two companions (Allah's Messenger and Abu Bakr), for, often did I hear the Prophet say, "I, Abu Bakr and Umar

1. Shyaykhayn: two Shaykhs, Abu Bakr and Umar.

went (on that work)." Or, "I enterred (the mosque or that place) and, with me, Abu Bakr and Umar also entered. And, I came out and Abu Bakr and Umar also came out."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Sayyidina Ali ﷺ could mean by 'Allah will join you with your two Companions' that "you will be buried with them" or "you will go to Paradise with them," or he could have meant both the things. He has made it amply clear that the Prophet ﷺ had a very close relationship with his two companions.

It is also clear from his initial words (lamenting that Sayyidina Umar ﷺ had not left behind one whose deeds he could perform and take with him to Allah) that he wished to perform deeds like those Sayyidina Umar ﷺ had done.

Hafiz Ibn Hajr has explained this Hadith thus:

"And Ibn Abu Shaybah and Musadad has reported from Ja'far Sadiq who from his father Muhammad (Baqir) who from Sayyidina Ali ﷺ words of similar import. The transmission is authentic. And this report is a good evidence for the report of Ibn Abbas because these narrators are the progeny of Sayyidina Ali ﷺ." (Fath al-Bari v14 p 374 Ansari Press Delhi)

وقد اخرج ابن ابى شيبة ومسدد من طريق جعفر بن محمد عن ابيه عن على نحو هذا الكلام وسنده' صحيح وهو شاهد جيد لحديث ابن عباس لكون مخرجه من ال على رضى الله عنهم.(فتح البارى جز،١٤صفحه ٣٧٤ طبع انصارى دهلى)

(٢٠١٢/٦١) عَنْ اَبِىْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم قَالَ بَيْنَمَا رَجُلٌ يَسُوْقُ بَقَرَةً اِذْاَعْيٰى فَرَكَبَهَا فَقَالَتْ اِنَّا لَمْ نُخْلَقْ لِهٰذَا، اِنَّمَا خُلِقْنَا لِحَرَاثَةِ الْاَرْضِ، فَقَالَ النَّاسُ سُبْحَانَ اللّٰهِ بَقَرَةٌ تَتَكَلَّمُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم فَاِنِّىْ اُوْمِنُ بِهٖ اَنَا وَاَبُوْبَكْرٍ وَعُمَرُ وَمَا هُمَا ثُمَّ ...... وَقَالَ بَيْنَمَا رَجُلٌ فِىْ غَنَمٍ لَه' اِذْعَدَاالذِّئْبُ عَلىٰ شَاةٍ مِنْهَا فَاَخَذَهَا، فَأَدْرَكَهَا صَاحِبُهَا فَاسْتَنْقَذَهَا، فَقَالَ لَهُ الذِّئْبُ فَمَنْ لَهَا يَوْمَ السَّبُعِ يَوْمَ لَارَاعِىَ لَهَا غَيْرِىْ؟ فَقَالَ النَّاسُ سُبْحَانَ اللّٰهِ ذِئْبٌ يَتَكَلَّمُ فَقَالَ اُوْمِنُ بِهٖ اَنَا وَاَبُوْبَكْرٍ وَعُمَرُ وَمَاهُمَا ثَمَّ. (رواه البخارى)

(2012/61) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said: A man was driving a cow but (soon) he got tired and mounted on its back. The cow muttered, "We were not created for this, but we were created to till the ground." So, (some of the people (there said, "Glory be to God! Can a cow speak?" Allah's Messenger ﷺ said, "I believe (that it did happen) and Abu Bakr and Umar too (believe)," although as the narrator said) they (both) were not present in that assembly. The Prophet ﷺ also said, "While a man was shepherding his sheep, a wolf attacked and seized one of them. The shepherd chased it and rescued the sheep, and the wolf said to him, "Who will (protect and care for) them on *yawm us-sab'* the day when there will be no shepherd for the sheep but I?" So, the people said, "Glory be to Allah! Does a wolf speak?" Allah's Messenger ﷺ said, "I believe that it is true and Abu Bakr and Umar too believe," though both of them were not there."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The reality of faith is that one should believe in whatever Allah's Messenger ﷺ says on being informed through revelation. One should not doubt it in the least even if it cannot be understood on the basis of normal working of world's affairs. Whatever the Prophet ﷺ said about the cow and wolf speaking was a fact and that is why some of those present expressed surprise and he assured them of its veracity by saying that he believed in it. And he also named Abu Bakr ﷺ and Umar ﷺ among the believers although both of them were not present in that assembly. Thus it was not that he had taken their names to please them and it is evidence, and his testimony, that both of them were nearest to him in perfect faith and that he singled them out for that. It is also an example of Sayyidina Ali's ﷺ statement in the previous Hadith that the Prophet ﷺ mentioned them with him.. رضی الله عنهما وارضا هما

The words "يوم السبع" *yawm us-sab'* in the Hadith have not been translated. Commentators have forwarded various suggestions but I feel that they refer to the days near the Last Day when its signs are seen and men will cease to care for their animals who will wander about in the wild. Therefore, *yawm us-sab'* is the Day of the beasts. But Allah knows best.

(٢٠١٣/٦٢) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّم خَرَجَ ذَاتَ يَوْمٍ وَدَخَلَ الْمَسْجِدَ وَاَبُوْبَكْرٍ وَعُمَرُ اَحَدُهُمَا عَنْ يَمِيْنِهٖ وَالْاٰخَرُ عَنْ شِمَالِهٖ وَهُوَ اٰخِذٌ بِاَيْدِيْهِمَا فَقَالَ، "هٰكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ". (رواه الترمذی)

(2013/62) Sayyidina Ibn Umar said that one day the Prophet came out and entered the mosque, Abu Bakr and Umar with him, to his right and left. The Prophet had held their hands and he said, "The three of us will be raised on the Day of Resurrection in this way." (Jami' Tirmizi)

Commentary: The Prophet displayed to the people that just as the three of them walked together that day, they would be with each other on the Day of Resurrection. Undoubtedly, this is their distintion shared by no one else and the Prophet let other Companions know of that.

(٢٠١٤/٦٣) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّیْ لَا اَدْرِیْ مَا بَقَائِیْ فِيْكُمْ فَاقْتَدُوْا بِالَّذِيْنَ مِنْ بَعْدِیْ اَبِیْ بَكْرٍ وَّ عُمَرَ. (رواه الترمذی)

(2014/63) Sayyidina Huzayfah reported that Allah's Messenger said, "I do not know how long I will remain among you, so follow these two, Abu Bakr and Umar, after me." (Jami' Tirmizi)

Commentary: It was disclosed to the Prophet that he will be survived by Sayyidina Abu Bakr and Sayyidina Umar who will be his caliphs one after the other. So, he advised his Companions to obey them.

(٢٠١٥/٦٤) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبُوْ بَكْرٍ وَعُمَرُ سَيِّدَا كُهُوْلِ اَهْلِ الْجَنَّةِ مِنَ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ اِلَّا النَّبِيّيْنَ وَالْمُرْسَلِيْنَ (رواه الترمذی)

(2015/64) Sayyidina Anas reported that Allah's Messenger said, "Abu Bakr and Umar will be the chiefs of the middle-aged inhabitants of Paradise, the earliest and the latest except the Prophets and the Messengers." (Jami Tirmizi)

Commentary: Sayyidina Abu Bakr and Sayyidina Umar will be the chiefs of those people who reach middle age and died and are entitled to enter Paradise because of their righteous deeds

irrespective of when they had lived in this world — the earliest times or the latest. Also, these two will be placed in a rank higher than the rest but lower than the Prophets and Messengers who will be superior most in Paradise. The same saying of the Prophet ﷺ is transmitted by *Ibn Majah* as narrated by Sayyidina Ali ؓ.

(٢٠١٦/٦٥) عَنْ اَبِیْ سَعِیْدِنِالْخُدْرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَامِنْ نَبِیٍّ اِلَّا وَلَہٗ وَزِیْرَانِ مِنْ اَھْلِ السَّمَاءِ وَوَزِیْرَانِ مِنْ اَھْلِ الْاَرْضِ فَاَمَّا وَزِیْرَایَ مِنْ اَھْلِ السَّمَاءِ فَجِبْرِیْلُ وَمِیْکَائِیْلُ وَاَمَّا وَزِیْرَایَ مِنْ اَھْلِ الْاَرْضِ فَاَبُوْبَکْرٍ وَعُمَرُ. (رواہ الترمذی)

(2016/65) Sayyidina Abu Sa'eed al Khudri ؓ reported that Allah's Messenger ﷺ said, "Every Prophet has two wazeer (ministers) from the dwellers of the heaven (angels) and two wazeer from the inhabitants of the earth. So, my wazeer from the dwellers of the heaven are Jibreel and Mika'eel and my wazeer from the earthlings are Abu Bakr and Umar."

(Jami Tirmizi)

Commentary: The Prophet's ﷺ relationship with these two men was like the one of the head of the government with his ministers. He always consulted them..رضی اللہ عنہما وارضا ھما

SAYYIDINA UTHMAN ؓ

(٢٠١٧/٦٦) عَنْ عَائِشَةَ اِسْتَاذَنَ اَبُوْبَکْرٍ عَلَی النَّبِیِّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ وَھُوَ مُضْطَجِعٌ عَلٰی فِرَاشِیْ عَلَیْہِ مِرْطٌ لِیْ، فَاَذِنَ لَہٗ وَھُوَ عَلٰی حَالِہٖ فَقَضٰی اِلَیْہِ حَاجَتَہٗ ثُمَّ انْصَرَفَ، ثُمَّ اسْتَاْذَنَ عُمَرُ فَاَذِنَ لَہٗ وَھُوَ عَلٰی تِلْکَ الْحَالَةِ فَقَضٰی اِلَیْہِ حَاجَتَہٗ ثُمَّ انْصَرَفَ، ثُمَّ اسْتَاذَنَ عُثْمَانُ فَجَلَسَ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ وَاَصْلَحَ عَلَیْہِ ثِیَابَہٗ وَقَالَ اِجْمَعِیْ عَلَیْکِ ثِیَابَکِ، فَاَذِنَ لَہٗ فَقَضٰی اِلَیْہِ حَاجَتَہٗ ثُمَّ انْصَرَفَ، فَقُلْتُ یَارَسُوْلَ اللّٰہِ : لَمْ اَرَکَ فَزِعْتَ لِاَبِیْ بَکْرٍ وَعُمَرَ کَمَا فَزِعْتَ لِعُثْمَانَ؟ فَقَالَ یَاعَائِشَةُ اِنَّ عُثْمَانَ رَجُلٌ حَیِیٌّ، وَاِنِّیْ خَشِیْتُ اِنْ اَذِنْتُ لَہٗ عَلٰی تِلْکَ الْحَالَةِ اَنْ لَایَبْلُغَ اِلَیَّ حَاجَتَہٗ...... وَفِیْ رِوَایَةٍ قَالَ لَھَا اَلَا

اَسْتَحْيِ مِنْ رَجُلٍ تَسْتَحْيِ مِنْهُ الْمَلَائِكَةُ. (رواه مسلم)

(2017/66) Sayyidah Ayshah رضی الله عنها said: (My father) Abu Bakr sought the Prophet's permission to come in. He was lying down on my bed and had covered himself with my cloak, and he gave him permission to enter and continued to lie down as he had been. (Abu Bakr came in) after discussing what he had to, he went away. Then Umar came and asked for permission to enter and was given that while the Prophet ﷺ continued to lie down as he had been. Then he too went away after attending to what had brought him. Then Uthman sought permission to come in, so the Prophet ﷺ sat up and arranged his garments and instructed me to cover myself up properly. He then gave him permission to enter (He came in and) after saying what he had come to say, he went away. (When he had gone) I submitted, "Messenger of Allah! I did not see you arranging yourself for Abu Bakr and Umar as you did for Uthman." He said, "Uthman is one who is (naturally inclined to be) modest. I feared that if I had called him while I lay as I had been then he (whould have gone away soon and) would not have said what he had come to say." (Saheeh Muslim)

Commentary: How much was Sayyidina Uthman ؓ overcome with modesty! And how much the Prophet ﷺ respected him for that!

In another version of this same Hadith also in Saheeh Muslim, the Prophet's ﷺ answer to Sayyidah Ayshah رضی الله عنها was: "اَلاَ اَسْتَحْيِ مِنْ رَجُلٍ تَسْتَحْيِ مِنْهُ الْمَلَائِكَةُ" "Shall I not be modest to one to whom the *angels* are modest?"

It is worth remembering that this happened before the hijab was imposed. For, Sayyidina Umar ؓ was also a ghayr mahram for Sayyidah Ayshah رضی الله عنها and the Prophet ﷺ did not ask her to observe *hijab*.

(٢٠١٨/٦٧)عَنْ عَبْدِالرَّحْمٰنِ بْنِ خَبَّابٍ قَالَ شَهِدْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَحُثُّ عَلٰى تَجْهِيْزِ جَيْشِ الْعُسْرَةِ فَقَامَ عُثْمَانُ فَقَالَ يَارَسُوْلَ اللّٰهِ عَلَيَّ مِائَةُ بَعِيْرٍ بِأَحْلَاسِهَا وَاَقْتَابِهَا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ، فَقَامَ عُثْمَانُ فَقَالَ يَارَسُوْلَ اللّٰهِ عَلَيَّ مِائَتَا بَعِيْرٍ بِاَحْلَاسِهَا وَأَقْتَابِهَا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ

حَضَّ عَلَى الْجَيْشِ، فَقَامَ عُثْمَانُ فَقَالَ يَارَسُوْلَ اللّٰهِ عَلَيَّ ثَلٰثمِائَةِ بَعِيْرٍ بِاَحْلَاسِهَا وَاَقْتَابِهَا فِيْ سَبِيْلِ اللّٰهِ، فَاَنَا رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ مِنَ الْمِنْبَرِ وَهُوَ يَقُوْلُ، مَاعَلٰى عُثْمَانَ مَاعَمِلَ بَعْدَ هٰذِهٖ مَا عَلٰى عُثْمَانَ مَاعَمِلَ بَعْدَ هٰذِهٖ. (رواه الترمذى)

(2018/67) Sayyidina Abdur Rahman ibn Khabbab ﷺ said that he presented himself before the Prophet ﷺ when (sitting on the minbar) he was urging people to help the *jaysha al-ushrah* (army of distress, for Battle of Tabook). Sayyidina Uthman ﷺ got up and said, "O Messenger of Allah! I am responsible for a hundred camels with their cloths and saddles (that is, with full equipment) in Allah's path. Afterwards, the Prophet ﷺ urged the people to help the army and Uthman got up again and said, "O Messenger of Allah! I am responsible for (another) two hundred camels with their cloths and saddles in Allah's path." Again the Prophet ﷺ appealed for help to the army and (for the third time) Uthman got up and said, "O Messenger of Allah! I am responsible for (another) three hundred camels with cloths and saddles in Allah's path." (Abdur Rahman ibn Khabbab ﷺ said that) he saw Allah's Messenger ﷺ coming down the minbar and saying: "مَا عَلٰى عُثْمَانَ مَاعَمِلَ بَعْدَ هٰذِهٖ" "Nothing will go against Uthman after what he has done today and his monetary sacrifice no matter what he does." He said that twice.

(Jami Tirmizi)

Commentary: The Prophet ﷺ had decided in 9 AH to lead an army towards Shaam (Syria). They advanced till Tabook which was within the borders of Shaam during those days. The army encamped there for about twenty days and through Allah's Mercy, the objective was achieved without combat. So they returned from there and that is why the battle is known as the Battle of Tabook. The Hadith refers to the army as *Jaysh al-Usrah*. The word *usrah* means hardship, difficult times, distress. When they had advanced, Madinah was in the grip of famine and because of that, hard times. It was very hot. In terms of those days, the army was very large — a formidable thirty thousand, but they had a low number of riding beasts and very little provision. That is why it was called "جيش العسرة" *jaysh al-usrah*.

In view of that the Prophet ﷺ took extraordinary measures to urge people to contribute physically and monetarily to war efforts. It was not his practice to make such appeals for help in battles. Sayyidina Uthman contributed most in this battle. He gave six hundred camels with cloths and saddles. The exponents of Hadith have said on thé basis of other Ahadith that he contributed another three hundred and fifty camels too, fifty horses and one thousand Ashrafis. The Prophet ﷺ accepted these gifts of Sayyidina Uthman رضي الله عنه and in the presence of all people said: "مَاعَلٰى عُثْمَانَ مَاعَمِلَ بَعْدَ هٰذِهٖ" which means that this deed and this sacrifice by themselves are enough for Uthman to gain Paradise and Allah's pleasure. If we picture the difficult conditions for which this army was known as the army of distress then we will estimate his contribution more highly.

(Details of this battle may be seen in books of seerah and history.)

(٢٠١٩/٦٨) عَنْ عَبْدِالرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ جَاءَ عُثْمَانُ اِلىٰ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَاَلْفِ دِيْنَارٍ فِيْ كُمِّهٖ حِيْنَ جَهَّزَ جَيْشَ الْعُسْرَةِ فَنَشَرَهَا فِيْ حِجْرِهٖ، فَرَاَيْتُهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَلِّبُهَا فِيْ حِجْرِهٖ وَيَقُوْلُ مَاضَرَّ عُثْمَانَ مَاعَمِلَ بَعْدَ الْيَوْمِ مَرَّتَيْنِ. (رواه احمد)

(2019/68) Sayyidina Abdur Rahman ibn Samurah رضي الله عنه reported that when the Prophet ﷺ was making arrangements for necessary things for the *jaysh al-usrah* (army of distress for the Battle of Tabook). Sayyidina Uthman رضي الله عنه brought one thousand dinars (ashrafis) in his sleeve and put them in the Prophet's ﷺ lap. (Abdur Rahman ibn Samurah رضي الله عنه said:) I saw the Prophet turning them over in his lap and saying: "مَاضَرَّ عُثْمَانَ مَاعَمِلَ بَعْدَ الْيَوْمِ" (Nothing will harm Uthman after today whatever he does.) He said that twice.

Commentary: The turning of the Ashrafis over in his lap was to display his inner pleasure.

We had read in the previous Hadith that the Prophet ﷺ had given Sayyidina Uthman رضي الله عنه similar glad tidings when he had donated camels. True Believers do not become neglectful on receiving such tidings. Rather, they are inspired to seek Allah's

pleasure and to love Him with a greater religious zeal.

(٢٠٢٠/٦٩) عَنْ اَنَسٍ، قَالَ : قَالَ لَمَّا اَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبَيْعَةِ الرِّضْوَانِ كَانَ عُثْمَانُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلٰى مَكَّةَ، فَبَايَعَ النَّاسُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "اِنَّ عُثْمَانَ فِيْ حَاجَةِ اللّٰهِ وَحَاجَةِ رَسُوْلِهٖ" فَضَرَبَ بِاِحْدٰى يَدَيْهِ عَلَى الْاُخْرٰى فَكَانَتْ يَدُرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِعُثْمَانَ خَيْرًا مِنْ اَيْدِيْهِمْ لِاَنْفُسِهِمْ. (رواه الترمذى)

(2020/69) Sayyidina Anas ﷺ said: When Allah's Messenger ﷺ asked people (at Hudaybiyah) to take the *Bayat Ridwan* (oath of allegiance of Allah's pleasure), Uthman had gone to Makkah as an envoy of Allah's Messenger. When all those (who were present) took the oath of allegiance, Allah's Messenger ﷺ said, "Uthman (is not here and) has gone to Makkah on work for Allah and His Messenger. (If he were here, he would have sworn allegiance with all of you, so I will take the oath on his behalf)." Then he struck one of his hand on his other hand (as is done in swearing allegiance). (Sayyidina Anas, the narrator, who was one of those who took the oath, said:) The hand of Allah's Messenger with which he took the oath on their own behalf. (Jami Tirmizi)

Commentary: The Bayat Ridwan is a well-known case. It is also mentioned in the Qur'an.

In 6 AH, the Prophet ﷺ decided to go to Makkah to perform Umrah. He had seen a dream and his Companions ﷺ had insisted on the journey. Everyone who learnt of his intention, joined in with him to perform *Umrah*. Their number rose to one thousand four hundred. They did not inform the Makkans aforehand because they had formed an intention to perform *Umrah*, the month was Zu Qu'dah which is one of the sacred months and even the idolaters respected these months during which they refrained from fighting. However, the idolaters of Makkah were the worst enemies of the Prophet ﷺ and Islam and when they learnt of his intention, they resolved not to let the Muslims enter Makkah. At Hudaybiyah (more than twenty miles from Makkah), the Prophet ﷺ learnt of their resolve, so he broke journey there with his Companions ﷺ and sent Sayyidina Uthman to Makkah as his envoy. He was

chosen because some of the Quraysh leaders were related to him and his mission was to convince their chiefs that the Muslims had come only to perform *Umrah* whereafter they would return to Madinah.

Sayyidina Uthman ﷺ did not return when he was expected back and the Muslims were conveyed the news somehow that the disbelievers had killed him. The Prophet ﷺ and his Companions ﷺ were saddened at this news and he took an oath from them to fight *jihad* in Allah's cause and be prepared for martyrdom. This oath of allegiance was taken under a tree. The Qur'an proclaims that Allah was specially pleased with those who swore allegiance and it is known as Bay'at Ridwan.

While all the Companions ﷺ who were present at Hudaybiyah placed their hands on the Prophet's ﷺ as a token of their allegiance, the Prophet ﷺ placed one of his hands on the other on behalf of Sayyidina Uthman ﷺ who was at Makkah. Indeed, this is among the greatest merits of Sayyidina Uthman ﷺ.

It was learnt later that he was alive. He came back from Makkah with the news that the idolaters were not prepared to let the Muslims perform *Umrah*. Their envoys came to the Prophet ﷺ one after the other and finally the Peace Treaty of Hudaybiyah was concluded which the Qur'an has characterised as "فتح مبين" *fath mubeen* (a clear victory). Readers may see books of history and seerah for details on the event.

(٢٠٢١/٧٠) عَنْ مُرَّةَ بْنِ كَعْبٍ، قَالَ : سَمِعْتُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ الْفِتَنَ فَقَرَّ بَهَا فَمَرَّ رَجُلٌ مُقَنَّعٌ فِيْ ثَوْبٍ فَقَالَ "هٰذَا يَوْمَئِذٍ عَلَى الْهُدىٰ" فَقُمْتُ اِلَيْهِ فَإِذَا هُوَ عُثْمَانُ اِبْنُ عَفَّانَ، قَالَ: فَأَقْبَلْتُ عَلَيْهِ بِوَجْهِهٖ فَقُلْتُ : هٰذَا؟ قَالَ "نعم" (رواه الترمذی وابن ماجه)

(2021/70) Sayyidina Murrah ibn Ka'ab ﷺ reported that he heard Allah's Messenger ﷺ saying about some of the mischief that will arise in the *ummah* after his death. He referred to them as happening in near future. A man passed by (while he was speaking) and the Prophet ﷺ said pointing out to him. "This man will follow guidance during the coming days of trial." (The narrantor, Murrah, on hearing that from the Prophet ﷺ) went

towards the man (to see who he was) and saw that he was Uthman ibn Affan. Murrah made him face the Prophet ﷺ and asked, "Is he the one (about whom you said that he would follow guidance in times of trial)?" He said, "Yes (he is the one)!" (Tirmizi Ibn Majah)

Commentary: The Prophet said that Sayyidina Uthman ؓ would emerge as the rightly-guided one in the *fitan* that would take place after the Prophet's ﷺ death. The very first *fitan* was a civil war against Sayyidina Uthman ؓ himself and he was killed very mercilessly in that. In view of the Prophet's ﷺ sayings, the *ahl us-Sunnah* believe that Sayyidina Uthman ؓ was on the right path and those who obstructed him were on the wrong path

نَعُوْذُ بِاللّٰهِ تَعَالٰى مِنَ الشُّرُوْرِ وَالْفِتَنِ مَاظَهَرَ مِنهَا وَمَا بَطَنَ.

(we seek refuge in Allah from mischiefs and trials — the apparent among them and the unseen.)

(۲۰۲۲/۷۱) عَنْ اَبِىْ مُوْسَى الْاَشْعَرِيِّ، قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ حَائِطٍ مِنْ حِيْطَانِ الْمَدِيْنَةِ، فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "اِفْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ" فَفَتَحْتُ لَهُ فَإِذَا اَبُوْبَكْرٍ، فَبَشَّرْتُهُ بِمَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللّٰهَ ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "اِفْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ" فَفَتَحْتُ لَهُ، فَإِذَا عُمَرُ، فَاَخْبَرْتُهُ بِمَا قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَاللّٰهَ، ثُمَّ اسْتَفْتَحَ رَجُلٌ، فَقَالَ لِىْ "اِفْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ، عَلٰى بَلْوٰى تُصِيْبُهُ"، فَإِذَا عُثْمَانُ فَاَخْبَرْتُهُ بِمَا قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَحَمِدَاللّٰهَ، ثُمَّ قَالَ اللّٰهُ الْمُسْتَعَانُ (رواه البخارى و مسلم)

(2022/71) Sayyidina Abu Musa al-Ash'ari ؓ said: I was with the Prophet ﷺ in a garden of Madinah when someone came and requested for the gate to be opened. So the Prophet ﷺ said, "Open the gate for him and give him the glad tidings of Paradise." I opened the gate and found that he was Abu Bakr. I gave him the tidings of Paradise and he praised Allah. Then, another person came and requested that the gate should be opened, and the Prophet ﷺ said, "Open the gate for him and

convey to him the good news of Paradise." So, I opened the gate to find Umar at it and I told him what the Prophet ﷺ had said and he praised Allah. Then someone else asked that the gate should be opened. The Prophet ﷺ said, "Open the gate for him and give him glad tidings of Paradise against a great calamity that he will face." I (opened the gate and) found Uthman there. I told him what the Prophet ﷺ had said and he praised Allah and said الله المستعان (Allah is the Helper against the calamity which I will face). (Saheeh Bukhari, Saheeh Muslim)

Commentary: The Hadith uses the word حائط (*Ha'it*) for 'garden'. It is an enclosed garden and has four walls around it and a gate leads into it. (In another version of this Hadith it is stated that the Prophet ﷺ had deputed Sayyidina Abu Musa al-Ashary رضي الله عنه to guard the gate and allow no one in without his permission.) In each of the cases, Abu Musa رضي الله عنه had not known who was on the other side of the gate until he had opened it and in the first two cases the Prophet's ﷺ instructions were indentical. The third time the Prophet ﷺ said that the person should be allowed in, giving the glad tidings but also told of a calamity he would face. Sayyidina Uthman رضي الله عنه, the man on the other side of the gate, thanked Allah and sought His help against the calamity. We shall know more about the hardship he was to face from the following Ahadith.

(٢٠٢٣/٧٢) وَعَنْ ثُمَامَةَ بْنِ حَزْمِ الْقُشَيْرِىْ، قَالَ شَهِدْتُّ الدَّارَحِيْنَ اَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ اُنْشِدُكُمُ اللّٰهَ وَالْاِسْلَامَ هَلْ تَعْلَمُوْنَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِيْنَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْذَبُ غَيْرَ بِئْرِ رُوْمَةَ فَقَالَ : "مَنْ يَشْتَرِىْ بِئْرَ رُوْمَةَ يَجْعَلُ دَلْوَه' مَعَ دِلَاءِ الْمُسْلِمِيْنَ بِخَيْرٍ لَه' مِنْهَا فِى الْجَنَّةِ" فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِىْ وَاَنْتُمُ الْيَوْمَ تَمْنَعُوْنَنِىْ اَنْ اَشْرَبَ مِنْهَا حَتّٰى اَشْرَبَ مِنْ مَاءِ الْبَحْرِ؟ فَقَالُوْا : اَللّٰهُمَّ نَعَمْ. فَقَالَ : اُنْشِدُكُمُ اللّٰهَ وَالْاِسْلَامَ، هَلْ تَعْلَمُوْنَ اَنَّ الْمَسْجِدَ ضَاقَ بِاَهْلِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : "مَنْ يَّشْتَرِىْ بُقْعَةَ اٰلِ فُلَانٍ فَيَزِيْدُهَا فِى الْمَسْجِدِ بِخَيْرٍ لَه' مِنْهَا فِى الْجَنَّةِ؟ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِىْ فَاَنْتُمُ الْيَوْمَ تَمْنَعُوْنَنِىْ اَنْ اُصَلِّىَ فِيْهَا رَكْعَتَيْنِ؟ فَقَالُوْا: اَللّٰهُمَّ نَعَمْ : قَالَ اُنْشِدُكُمُ اللّٰهَ وَالْاِسْلَامَ، هَلْ تَعْلَمُوْنَ اَنِّىْ جَهَّزْتُ

جَيْشَ الْعُسْرَةِ مِنْ مَالِيْ؟ قَالُوْا : اَللّٰهُمَّ نَعَمْ، قَالَ اُنْشِدُكُمُ اللّٰهَ وَالْاِسْلَامَ، هَلْ تَعْلَمُوْنَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلٰى ثَبِيْرِ مَكَّةَ وَمَعَهُ اَبُوْبَكْرٍ رضی الله عنه وَعُمَرُ رضی الله عنه وَاَنَا فَتَحَرَّكَ الْجَبَلُ حَتّٰى تَسَاقَطَتْ حِجَارَتُهُ بِالْحَضِيْضِ، فَرَكَضَهُ بِرِجْلِهٖ قَالَ : اُسْكُنْ ثَبِيْرُ! فَاِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيْقٌ وَشَهِيْدَانِ قَالُوْا اَللّٰهُمَّ نَعَمْ قَالَ اللّٰهُ اَكْبَرُ! شَهِدُوْا وَرَبِّ الْكَعْبَةِ اِنِّيْ شَهِيْدٌ ثَلَاثًا.

(رواه الترمذی، والنسائی والدار قطنی)

(2023/72) Thumarah ibn Hazm al-Qushayri ﷺ said: I was present at Uthman's ﷺ house when he addressed (the rebels who had surrounded his house) from the upper room: I adjure you by Allah and Islam, (and ask you) Are you aware that when Allah's Messenger ﷺ came to Madinah (having observed the hijrah), there was no well of fresh water apart from Bi'r Ruma (and that belonged to a Jew who sold its water at a high price). Allah's Messenger asked, "Who among Allah's slaves will buy it and allow all Muslims to take its water that Allah might give him better than that in Paradise?" So, I bought it from my capital (and placed it in *waqf*). And today you forbid me its water so that I am compelled to drink salty water." They answered اللهم نعم (By Allah, Yes!).

Then Uthman again said: I adjure you by Allah and Islam, do you know the mosque built by Allah's Messenger ﷺ became too small for the worshippers, so he said, "Which slave of Allah will buy the piece of land of so-and-so family (which is adjacent to the mosque) and add it to our mosque so Allah might grant him a better piece in Paradise?" So, I bought it from my capital (and added it to the mosque). And today you prevent me from offering two raka'at salah in it." So they said, اللهم نعم (By Allah, yes!)

Uthman then said: I adjure you by Allah and Islam, do you know I had equipped the army of the Battle of Tabook from my capital? They confirmed اللهم نعم (By Allah, yes!).

Then he said to them: I adjure you by Allah and Islam and ask you, do you know that Allah's Messenger ﷺ was on the mountain Thabir in Makkah and Abu Bakr, Umar and I were with him when the mountain shook and its stones fell down on the ground below, so he kicked his foot hard on the mountain

and said اسكن ثبير (Stop Thabir!) because, at this time, a Prophet, a Truthful one and two martyrs are on you?" The people confirmed that اللهم نعم.

Then Uthman said: Allahu Akbar! They too have testified. (And he also said:) By the Lord of the Ka'bah. I am (going to be) a martyr. He said that thrice. (Jami Tirmizi, Sunan Nasai, Daraqutni)

Commentary: After Sayyidina Umar ﷺ was martyred, the committee he had formed selected Sayyidina Uthman ﷺ as Khalifah. He was as unanimously accepted Khalifah as Umar ﷺ before him and Abu Bakr ﷺ before Umar ﷺ. He remained Khalifah for about twelve years. Towards the last years of his office, the civil strike showed signs of emergence which the Prophet ﷺ had spoken of frequently. The siege to which this Hadith refers was the last step by the rebels. The siege was laid by the rebels of Egypt and Iraq who were incited by a hypocrite Abdullah ibn Saba who was really a Jew. (Facts about this mischief may be seen in books on seerah and history).

The siege was so severe that Sayyidina Uthman ﷺ could not even go to the mosque and water could not be provided to him and his family. The rebels demanded that he should resign from office, but Sayyidina Uthman ﷺ cited a guidance of Allah's Messenger ﷺ whereby he considered it better to give up his life at the hands of the rebels.

Sayyidina Uthman ﷺ was Khalifah of the world's biggest and strongest government and the rebbellion could have been crushed easily. But, he did neither command nor permit anyone to use force against the rebels. He was very compassionate. Besides, he could not allow killing of a fellow Muslim to save his own life, so, till the last moment, he tried to pacify the rebels through negotiations, his address which is referred to in the Hadith was part of these negotiations. The narrator of the Hadith, Thumamah ﷺ, heard this address with his own ears. His final words suggest that he had known that the culmination would be martyrdom as foretold by the Prophet ﷺ frequently. Thus, he resigned himself to innocent martyrdom and his was a unique example of innocent martyrdom and sacrifice. We will see shortly the account of how he prepared himself for martyrdom.

The Hadith tells us of the Mount *Thabir* which rocked when the Prophet ﷺ and his three Companions ﷺ were on top of it. The Prophet gave it a kick and asked it to stop, for, it had those people on it. A similar case took place at Uhud in Madinah as we will read in the following Hadith.

(٢٠٢٤/٧٣) عَنْ اَنَسٍ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَعِدَ اُحَدًا وَاَبُوْبَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَرَجَفَ بِهِمْ، فَضَرَبَهٗ بِرِجْلِهٖ، فَقَالَ اُثْبُتْ اُحَدُ فَاِنَّمَا عَلَيْكَ نَبِىٌّ وَصِدِّيْقٌ وَشَهِيْدَانِ. (رواه البخارى)

(2024/73) Sayyidina Anas ﷺ said that (one day) the Prophet ﷺ ascended the Mount Uhud and Abu Bakr, Umar and Uthman (accompained him). The Mount Uhud began to shiver because of them (and it shook), so the Prophet kicked it with his foot and said, "O Uhud! Stop! at this moment, a Prophet of Allah, a Siddiq (Truthful one) and two martyrs are on you."

(Saheeh Bukhari)

Commentary: Undoubtedly the movement in the mountain was a miracle of the Prophet, and naming two martyrs Sayyidina Umar ﷺ and Sayyidina Uthman ﷺ, was another miracle. The former was martyred about twelve years after and the latter twenty four years after the Prophet's ﷺ death. Surely, he was informed by Allah's *wahy*.

(٢٠٢٥/٧٤)عَنْ عَائِشَةَ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَاعُثْمَانُ! اَنَّهٗ لَعَلَّ اللّٰهَ يُقَمِّصُكَ قَمِيْصًا فَاِنْ اَرَادُوْكَ عَلٰى خَلْعِهٖ فَلَاتَخْلَعْهُ لَهُمْ.

(رواه الترمذى وابن ماجه)

(2025/74) Sayyidina Ayshah رضى الله عنها said that the Prophet ﷺ said to Sayyidina Uthman ﷺ (one day), "O Uthman! Perhaps Allah will clothe you with a shirt, and if people ask you to take it off then do not take it off on their saying."

(Jami Tirmizi, Sunan Ibn Majah)

Commentary: The exponents of Hadith interpret it as Allah would grant him caliphate and then he must not listen to them and must not resign. This instruction of the Prophet ﷺ is acknowledged by Sayyidina Uthman ﷺ himself in the following Hadith.

(٢٠٢٦/٧٥)عَنْ اَبِیْ سَهْلَةَ قَالَ لِیْ عُثْمَانُ یَوْمَ الدَّارِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَدْ عَهِدَ اِلَیَّ عَهْدًا فَاَنَا صَابِرٌ عَلَیْهِ . (رواه الترمذی)

(2026/75) Abu Sahlah said, "Sayyidina Uthman ﷺ said to me on the day his house was besieged and he was martyred that Allah's Messenger ﷺ had given him an instruction to which he would adhere with patience." (Jami Tirmizi)

Commentary: Abu Sahlah was the freed slave of Sayyidina Uthman ﷺ. He was present in the house at the time of the siege. He joined other sympathisers in asking him to use force to which Sayyidina Uthman ﷺ replied in the words we have read in the Hadith of Sayyidah Ayshah رضی الله عنها above.

He was finally killed — an innocent martyr — while he adhered to the Prophet's ﷺ instructions.

(٢٠٢٧/٧٦) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ ذَکَرَفِتْنَةً وَقَالَ یُقْتَلُ هٰذَا فِیْهَا مَظْلُوْمًا یَعْنِیْ عُثْمَانَ. (رواه الترمذی)

(2027/76) Sayyidina Ibn Umar ﷺ reported that the Prophet ﷺ mentioned a great civil strife and, referring to Sayyidina Uthman, said, "This man will be martyred wrongfully." (Jami Tirmizi)

Commentary: Indeed, this saying is another of the Prophet's miracles for he let his Companions ﷺ know of a *fitan* that would take place some twenty four years after his death. Obviously, this was disclosed to him by Allah through a *wahy*.

(٢٠٢٨/٧٧) عَنْ مُسْلِمِ بْنِ سَعِیْدٍ مَوْلیٰ عُثْمَانَ اِنَّ عُثْمَانَ اَعْتَقَ عِشْرِیْنَ عَبْدًاو دَعَا بِسَرَاوِیْلَ فَشَدَّهَا عَلَیْهِ وَلَمْ یَلْبَسْهَا فِیْ جَاهِلِیَّةٍ وَّلَااِسْلَامٍ وَقَالَ اِنِّیْ رَاَیْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ الْبَارِحَةَ فِی الْمَنَامِ وَاَبَا بَکْرٍ وَعُمَرَ، فَقَالُوْالِیْ: اِصْبِرْ فَاِنَّکَ تُفْطِرُ عِنْدَنَا اَلْقَابِلَةَ فَدَعَا بِمُصْحَفٍ فَنَشَرَه' بَیْنَ یَدَیْهِ فَقُتِلَ وَهُوَ بَیْنَ یَدَیْهِ (رواه ابن احمد والموصلی)

(2028/77) The freed slave of Sayyidina Uthman ﷺ, Muslim ibn Sa'eed, reported that (on the day he was martyred) Sayyidina Uthman ﷺ set twenty slaves free and asked for seraweel (trousers) to be brought to him (and wore that), and he bound

them up on him strongly. He had never worn them before, neither in pre-Islamic days nor during Islam. He said, "Last night I saw the Prophet ﷺ in my dream and Abu Bakr and Umar with him. They said to me: Uthman, be patient. Yo will break fast tomorrow with us." He then asked for (a copy of) the Qur'an to be brought to him and, placing it before him, he opened it (and began reciting from it). He was then martyred while the Qur'an was before him.

(Musnad Ahmad, Musnad Abu Ya'la Moosli)

Commentary: Sayyidina Uthman ؓ had realised through his firm faith that the rebels would martyr him and his dream was the last unseen message. He then made all preparatioins for his martyrdom. The morning after the dream was Friday and he kept a fast and did many righteous deeds. He released twenty slaves and wore trousers which he had never worn. The Arabs generally wore the *tahband* (a lower garment wrapped round the waist) which he too wore always. However, because he was too modest, he wore trousers instead of tahband on that day and he bound them to his waist strongly so that even after martyrdom this portion of his body should not be exposed. He then sat down to recite the Qur'an and the rebels killed him in this state. We learn from reports that he was reciting the end of part 1 of the Qur'an and was at the verse 137 of *al-Baqarah:*

فَسَيَكْفِيْكَهُمُ اللّٰهُ وَهُوَالسَّمِيْعُ الْعَلِيْمُ. (البقره ٢:١٣٧)

{So Allah will suffice you against them; and He is the Hearer, the Knower}

This is Allah's proclamation that He would seize revenge from the cruel people.

(We have sufficed to translate and explain the Ahadith briefly. Details may be seen in Shah Waliullah's "ازالة الخفا" *Izalat ul-Khafa* and seerah and history books.)

The Ahadith of Sayyidina Uthman mentioned so far have not recalled his two important merits which distinguish him from all Companions and rightly-guided Caliphs. He was married to two of the daughters of the Prophet ﷺ one after the other, and was thus known as *zun nurayn* (he of two lights). The second distinction was that he migrated with the Prophet's ﷺ daughter, Sayyidah

Ruqayyah رضى الله عنها twice first from Makkah to Ethopia, and the second to Madinah. Let us see a few Ahadith on these things.

(٢٠٢٩/٧٨) عَنْ اَنَسٍ اَنَّ اَوَّلَ مَنْ هَاجَرَ مِنَ الْمُسْلِمِيْنَ اِلَى الْحَبْشَةِ بِاَهْلِهٖ عُثْمَانُ بْنُ عَفَّانَ فَخَرَجَ وَخَرَجَ مَعَه' بِابْنَةِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاحْتَبَسَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَبَرُهُمَا فَجَعَلَ يَخْرُجُ يَتَوَكَّفُ الْاَخْبَارَ فَقَدِمَتْ اِمْرَأَةٌ مِنْ قُرَيْشٍ مِنْ اَرْضِ الْحَبْشَةِ فَسَأَ لَهَا فَقَالَتْ: يَااَبَا الْقَاسِمِ! رَاَيْتُهُمَا قَالَ: عَلىٰ اَىِّ حَالٍ رَاَيْتِهِمَا؟ قَالَتْ : رَاَيْتُه' وَقَدْ حَمَلَهَا عَلىٰ حِمَارٍ مِنْ هٰذِهِ لِدَّبَّابَةِ وَهُوَ يَسُوْقُ بِهَا يَمْشِىْ خَلْفَهَا فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَحِبَهُمَا اللّٰهُ اِنَّ كَانَ عُثْمَانُ بْنُ عَفَّانَ لَاَوَّلَ مَنْ هَاجَرَ اِلَى اللّٰهِ بِاَهْلِهٖ بَعْدَ لُوْطٍ. (رواه الطبرانى فى الكبير والبيهقى وابن عساكر)

(2029/78) Sayyidina Anas ﷺ Said that the first of the Muslims to set on *hijrah* was Sayyidina Uthman ibn Affan ﷺ. He took his wife (Sayyidah Ruqayyah رضى الله عنها, the daughter of the Prophet ﷺ) alongwith him to Ethiopia. (Then for a long time) Allah's Messenger ﷺ did not receive any news from them and he used to go out and wait for information and try to get news from someone. So a woman of the Quraysh came (to Makkah) from Ethiopia and he asked her (about them). She said, "Abul Qasim! I have seen them both." He asked, "How did you find them?" She said, "I saw Uthman had made Ruqayyah sit on a slow-moving *himar*[1] and he followed her on foot." Allah's Messenger ﷺ said, "May Allah be with them! (And may He protect them!)" He then remarked, "After (Allah's Messenger ﷺ) Lut, Uthman is the first person who has taken his wife along on *hijrah* in Allah's path."(Mu'jam Kabeer, Tabarani, Bayhaqi, Ibn Asakir)

Commentary: Four daughters were born on Sayyidah Khadijah رضى الله عنها, the first wife of the Prophet ﷺ. They were Sayyidah Zaynab رضى الله عنها, Ruqayyah رضى الله عنها, Umm Kulthum رضى الله عنها and Fatimah رضى الله عنها. (They were apart from two or three sons who died in childhood). The eldest, Sayyidah Zaynab رضى الله عنها was married to Abu al-Aas ibn al-Rabee' and she continued to reside with him. Sayyidah Ruqayyah and Umm Khuthum were

❶. It is a donkey, but the Mawlana has suggested in the Urdu text to leave it untranslated because it is bigger than the donkey in our country.

betrothed to the two sons of the Prophet's ﷺ uncle, Abu Lahab, Utbah and Utaybah. Before they could be married, the Prophet ﷺ gave the call of Islam and Abu Lahab and his wife opposed him tooth and nail and even harassed him. The *surah Lahab* was revealed condemning Abu Lahab and his wife, Umm Jamil. So, they compelled their sons to renounce their engagement with the Prophet's daughters. This was, indeed the working of Allah's ways to prevent the righteous daughters going into an impure atmosphere.

إِنَّ رَبِّىْ لَطِيْفٌ لِّمَا يَشَآءُ (يوسف ١٢:١٠٠)

{Surely my Lord is Subtile unto whom He will} (Yusuf, 12:100)

Then the Prophet ﷺ married the elder of the two, Ruqayyah رضى الله عنها, to Sayyidina Uthman رضي الله عنه. This was at Allah's command (as is known from another Hadith). The Makkans persecuted the initial Muslims and were very hard-hearted. The Prophet ﷺ had known that the Christian king of Ethiopia was a kind man and a just ruler. So, he advised his Companions that those who could may migrate to Ethiopia. Accordingly, some people decided to go and the first one to undertake the journey was Sayyidina Uthman رضي الله عنه who took his wife Sayyidah Ruqayya رضى الله عنها, the Prophet's ﷺ daughter along. Then for quite some time there was no news from them till a woman came from there and informed the Prophet ﷺ that she had seen his daughter side ride a slow moving *himar*[1] and Uthman walked behind it. (Perhaps it was made to walk slowly that Sayyidah Ruqayyah might not feel uncomfortable.) The Prophet ﷺ prayed for them and commented that Sayyidina Uthman رضي الله عنه was the first person after Prophet Lut عليه السلام to set on *hijrah* with his wife only for the sake of Allah — leaving behind home and everything. How difficult it must have been in those days to travel as far away as Ethiopia leaving behind everything.

This was the first *hijrah* (migration) in Islam and it was a small group of people who undertook it but it was soon followed by a larger group. They stayed there for many years, and Sayyidina Uthman too resided a few years whereafter he returned to Makkah, only to learn that the Prophet ﷺ had migrated to Madinah. So, he

❶. As stated in previous footnote though himar is a donkey, the Arabian donkey is larger so that word is retained.

took his wife and son (Abdullah, born at Ethiopia) and migrated to Madinah. Thus he is the one who set on two *hijrah* (migrations) and has this distinction among the Khalifas too. رضی الله عنه وارضاه

In the second year, the Battle of Badr was fought. Sayyidah Ruqayyah رضی الله عنها fell ill during these days and the Prophet ﷺ instructed Sayyidina Uthman to stay behind and look after her. He assured him that Allah would reward him as a figher at Badr, and he would also get a share in the spoils, Sayyidah Ruqayyah رضی الله عنها could not recover and died before the Prophet's ﷺ return to Madinah. The Prophet ﷺ was much grieved at her death.

(۲۰۳۰/۷۹) عَنْ سَعِيْدِبْنِ الْمُسَيِّبِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقِيَ عُثْمَانَ بْنَ عَفَّانَ وَهُوَ مَغْمُوْمٌ لَهْفَانٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاشَأْنُكَ يَاعُثْمَانُ؟ قَالَ بِاَبِىْ اَنْتَ يَارَسُوْلَ اللّٰهِ وَاُمِّىْ وَهَلْ دَخَلَ عَلٰى اَحَدٍ مِنَ النَّاسِ مَادَخَلَ عَلَيَّ تُوُفِّيَتْ بِنْتُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدِىْ رَحِمَهَا اللّٰهُ وَانْقَطَعَ الظَّهْرُوَذَهَبَ الصِّهْرُ فِيْمَا بَيْنِىْ وَبَيْنَكَ اِلٰى اٰخِرِالْاَبَدِ، فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَقُوْلُ ذٰلِكَ يَاعُثْمَانُ قَالَ اِىْ وَاللّٰهِ! اَقُوْلُهٗ يَارَسُوْلَ اللّٰهِ! فَبَيْنَمَا هُوَ يُحَاوِرُهٗ اِذْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِعُثْمَانَ، هٰذَا جِبْرِيْلُ يَاعُثْمَانُ! يَاْمُرُنِىْ عَنْ اَمْرِاللّٰهِ أَنْ اُزَوِّجَكَ اُخْتَهَا اُمَّ كُلْثُوْمٍ عَلٰى مِثْلِ صِدَاقِهَا وَعَلٰى مِثْلِ عِشْرَتِهَا فَزَوَّجَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيَّاهَا. (رواه ابن عساكر)

(2030/79) Sayyidina Sa'eed ibn Musayyib reported that Allah's Messenger ﷺ met Sayyidina Uthman ibn Affan ؓ who was very greived. Allah's Messenger ﷺ said to him (on seeing his condition), "Uthman what is wrong with you?" He said, "O Mesenger of Allah! May my parents be ransomed to you. Has anyone faced a tragedy as I have? Your daughter, my wife, has died. May Allah be merciful to her. My back is broken (from grief) and my relationship with you as your son-in-law has ceased with that (and I am thus deprived of the blessing)." Allah's Messenger ﷺ said to him, "Uthman, is it as you say (are you grieved at the loss)?" He said, "O Messenger of Allah! I say on oath that it is as I have said." Just as he was conversing with

him, the Prophet ﷺ (interrupted himself and) said, "O Uthman! This is Jibreel! He has come with Allah's command that I should marry my daughter Ruqayyah's sister, Umm Kulthum, to you at the same dower and same conditions as were agreed for Ruqayyah." Then Allah's Messenger ﷺ married Umm Kulthum to Uthman. (Ibn Asakir)

Commentary: Sa'eed ibn Musayyib was a tabi'ee and he must have heard it from a Companion whose name he has not disclosed. Such Ahadith are called *mursal*. However, he is one of those great tabi'ee whose reports of this nature are accepted. Besides, this is supported by many other Ahadith.

(٢٠٣١/٨٠)عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ : اِنَّ اللّٰهَ اَوْحىٰ اِلَيَّ اَنْ اُزَوِّجَ كَرِيْمَتَيَّ مِنْ عُثْمَانَ. (رواه ابن عدى والدارقطنى وابن عساكر)

(2031/80) Sayyidina Ibn Abbas ؓ reported that the Prophet ﷺ said, "Allah Commanded me through *wahy* (revelation) that I should marry both my dear daughters to Uthman."

(Ibn Adi, Daraqutni, Ibn Asakir)

Commentary: We know from this Hadith too that the Prophet ﷺ had married his first daughter, Ruqayyah, to Sayyidina Uthman ؓ at Allah's Command and she d in the second year after *hijrah*. Then, he married his second daughter, Umm Kulthum رضى الله عنها, too to Uthman ؓ at Allah's Command.

(٢٠٣٢/٨١) عَنْ عِصْمَةَ بْنِ مَالِكٍ الْخِطِمِّيْ قَالَ: لَمَّا مَاتَتْ بِنْتُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحتَ عُثْمَانَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : زَوِّجُوْا عُثْمَانَ، لَوْ كَانَ لِيْ ثَالِثَةٌ لَزَوَّجْتُهٗ، وَمَا زَوَّجْتُهٗ اِلَّا بِالْوَحِيْ مِنَ اللّٰهِ . (رواه ابن عساكر)

(2032/81) Sayyidina Ismah ibn Maalik al-Khitimmiy ؓ reported that when the daughter of Allah's Messenger ﷺ died who had been married to Sayyidina Uthman ؓ (Sayyidah Umm Kulthum), he said to the people, "Get Uthman married. If I had a third daughter, I would have married her to Uthman. And, I had married my daughters to Uthman on the Command of Allah through *wahy*." (Ibn Asakir)

Commentary: Sayyidah Umm Kulthum was married to Sayyidina

Uthman after her elder sister had died in 2 AH but she herself died in 9 AH. So, the Prophet ﷺ advised his Companions ؓ to marry their unmarried daughter or sister to Sayyidina Uthman ؓ. If he had a third unmarried daughter, he would have given her in marriage to Sayyidina Uthman ؓ, in which case, he would not have requested them. He also said that he did not marry his two daughters to Sayyidina Uthman ؓ on his own but was commanded by Allah to do that.

This shows how highly Uthman ؓ was held in the sight of Allah and His Messenger ﷺ.

(۲۰۳۳/۸۲) عَنْ عُثْمَانَ قَالَ: قَالَ لِیْ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَوْتِ اِبْنَتِهِ الْاَخِيْرَةِ يَاعُثْمَانُ! لَوْاَنَّ عِنْدِیْ عَشْرًا لَزَوَّجْتُكُهُنَّ وَاحِدَةً بَعْدَ وَاحِدَةٍ فَاِنِّیْ عَنْکَ رَاضٍ.

(رواه الطبرانی فی الا وسط والدار قطنی فی الا فرادو ابن عساکر)

(2033/82) Sayyidina Uthman ؓ said that Allah's Messenger ﷺ said to him when his second daughter (Umm Kulthum رضی الله عنها) died, "O Uthman! If I had ten daughters then I would have married (all of) them to you one after the other because I am very pleased and happy with you."

(Ma'jam Awsat, Tabarani, Afrad, Daraqutni, Ibn Asakir)

Commentary: We had read in the Hadith prior to the above that on the death of Sayyidah Umm Kulthum رضی الله عنها the Prophet ﷺ had urged his Companions ؓ to marry their unmarried daughter or sister to Sayyidina Uthman ؓ, saying that if he had a third daughter, he would have given her in marriage to him. In this Hadith, he is quoted as assuring Sayyidina Uthman that if he had ten daughters, he would give them in marriage to him one after the other. There is no contradiction in the two sayings, for, he was assuring Sayyidina Uthman ؓ that he was pleased and happy with him. This was the best way to console Sayyidina Uthman ؓ in his bereavement which spoke of the Prophet's nobility and extreme good manners صلی الله علیه وبارک وسلم. Some versions give a greater number, but the Prophet's objective is not contradicted by that.[1]

❶. The Shia scholars and writers of our times have begun to write such things as belie even their own earlier authorities whose statements are very clear. One of these is that the Prophet ﷺ had only one ...(Continued on Next Page...)

We close this chapter on merits of Sayyidina Uthman ﷺ Zun Nurayn with the Hadith of Sayyidina Ali ﷺ.

(٢٠٣٤/٨٣)عَنْ ثَابِتِ بْنِ عُبَيْدٍ اَنَّ رَجُلاً قَالَ لِعَلِّي: يَااَمِيْرَالْمُؤْمِنِيْنَ اِنِّىْ اَرْجِعُ اِلَى الْمَدِيْنَةِ وَاَنَّهُمْ سَائِلِىْ عَنْ عُثْمَانَ فَمَاذَا اَقُوْلُ لَهُمْ؟ قَالَ اَخْبِرْهُمْ اَنَّ عُثْمَانَ كَانَ مِنَ الَّذِيْنَ "اٰمَنُوْا وَعَمِلُوالصَّالِحَاتِ ثُمَّ اتَّقَوْ وَاٰمَنُوْا ثُمَّ اتَّقَوْ وَاَحْسَنُوْا وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ. (رواه ابن مردويه وابن عساكر)

(2034/83) Thabit ibn Ubayd ﷺ reported that a man said to Sayyidina Ali ﷺ, "I am going to Madinah. Those people will ask me about Uthman ﷺ, so (tell me) what answer should I give them?" Sayyidina Ali ﷺ said, "Let them know that Uthman was among those worshippers of Allah (about whom Allah has said in the Qur'an):

اٰمَنُوْا وَعَمِلُواالصَّالِحَاتِ ثُمَّ اتَّقَوْا وَاٰمَنُوْا ثُمَّ اتَّقَوْا وَاَحْسَنُوْا وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ (المائده ٥:٩٣)

{Believe (firmly) and do righteous deeds, and again abstain (from the forbidden things) and believe (in Allah's commandments) then fear (Allah) and do good. And Allah loves the good-doers.}" *(al-Ma'idah, 5:93)* (Ibn Mardawiyah, Ibn Asakir)

(...Continued from Previous page...) daughter, Sayyidah Fatimah رضى الله عنها while the others were not his daughters but daughters of Sayyidah Khadijah رضى الله عنها from her former husband. This is a lie and an invention which only Shia scholars can dare to present. This is not the place to write on that in detail. Readers may refer to verse 59 of *surah al-Ahzab* on the veil ... يأيها النبى قل لازواجك وبناتك (O Prophet, say to your wives and daughters... Both words 'wives' and 'daughters' are plural forms showing that he had many of each.

A far-sighted, researcher, scholar and writer of these times, Mawlana Muhammad Nafi' has written a very authoritative book on this subject Banat Arba'ah (Four Daughters). Spread over about four hundred and fifty pages the contents encompass the Ahadith of the books of ahl us sunnah on history and genealogy, also books of the Shias, the reports of their ma'soomineen scholars, and on history, genealogy. He has proved beyond doubt from these their own earlier authorities, that Sayyidah Zaynab رضى الله عنها, Sayyidah Ruqayyah رضى الله عنها, Sayyidah Umm Kulthum رضى الله عنها and Sayyidah Fatimah رضى الله عنها were four daughters of the Prophet ﷺ. This book also gives a comprehensive life account of these daughters رضى الله عنهن and their respected mother, Sayyidah Khadijah رضى الله عنها. May Allah reward the writer Mawlana Nafi' with the best of rewards and may He accord his book approval among the scholars.

Commentary: Sayyidina Ali ﵁ had made Kufa as the capital city. The man who was going to Madinah and had asked Sayyidina Ali ﵁ the question was perhaps a close associate. He wondered how he should handle questions about Sayyidina Uthman ﵁ on the basis of Sayyidina Ali's ﵁ views. We must remember that in those days Sayyidina Uthman ﵁ had become a disputed personality. He had been martyred and his killers claimed love for Sayyidina Ali ﵁. The answer Sayyidina Ali ﵁ gave him is actually an extract of the text of verse 93 of *surah al-Ma'idah.* Man should pass a life of faith, righteous, deeds, God-fearing attitude (piety) and kindness. Such people will not be asked about anything in the Hereafter and they are loved by Allah. Sayyidina Uthman ﵁ was among these slaves of Allah.

We must bear in mind that the Prophet ﷺ had explained the word احسان (*Ihsaan*) used in this Hadith. He said a man may worship Allah and obey His Commands in such a way as though he sees Allah. Obviously, this is the highest degree of faith and belief. May Allah enable this writer and the readers to achieve something of the condition of *ihsan.*

SAYYIDINA ALI ﵁

(٢٠٣٥/٨٤) عَنْ سَهْلِ بْنِ سَعْدٍ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ خَيْبَرَ: "لَأُعْطِيَنَّ هٰذِهِ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللّٰهُ عَلٰى يَدَيْهِ يُحِبُّ اللّٰهَ وَرَسُوْلَهُ وَيُحِبُّهُ اللّٰهُ وَرَسُوْلُهُ" فَلَمَّا اَصْبَحَ النَّاسُ غَدَوْا عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُوْنَ اَنْ يُّعْطَاهَا فَقَالَ "اَيْنَ عَلِىُّ بْنُ اَبِىْ طَالِبٍ؟" فَقَالُوْا : هُوَ يَارَسُوْلَ اللّٰهِ! يَشْتَكِىْ عَيْنَيْهِ قَالَ : فَاَرْسِلُوْا اِلَيْهِ" فَاُتِىَ بِهٖ فَبَصَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ عَيْنَيْهِ فَبَرَأَ حَتّٰى كَاَنْ لَّمْ يَكُنْ بِهٖ وَجَعٌ فَاَعْطَاهُ الرَّايَةَ فَقَالَ عَلِىٌّ يَارَسُوْلَ اللّٰهِ! اُقَاتِلُهُمْ حَتّٰى يَكُوْنُوْا مِثْلَنَا؟ قَالَ : "اُنْفُذْ عَلٰى رِسْلِكَ حَتّٰى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ اِلَى الْاِسْلَامِ، وَاَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللّٰهِ فِيْهِ فَوَاللّٰهِ لَاَنْ يَّهْدِىَ اللّٰهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَّكَ مِنْ اَنْ يَّكُوْنَ

لَکَ حُمُرُ النَّعَمِ. (رواہ البخاری و مسلم)

(2035/84) Sayyidina Sahl ibn Sa'd ﷺ reported that Allah's Messenger ﷺ said on the day of Khaybar, "Tomorrow, I will give this banner to one at whose hands Allah will give us victory over Khaybar. He loves Allah and His Messenger and Allah and His Messenger love him.." In the morning, the people came to Allah's Messenger ﷺ, all of them hoping to be given the banner. But he said, "Where is Ali ibn Abu Talib?" They said, "He has pain in his eyes (so he has not come here)." The Prophet ﷺ said, "Send someone to bring him here." So, he was called. Then Allah's Messenger ﷺ put his saliva in both his eyes and he recovered as though he never had pain in his eyes. He then gave him the banner (a sign that he would be commander of the army that day). Sayyidina Ali ﷺ asked him, "O Messenger of Allah, shall I fight them till they become like us (and become Muslims)?" He said, "Go forward gently until you are in their region. Invite them to Islam. Tell them what rights of Allah they have to give. By Allah! If one of their men is guided to Allah through you then that is better for you than your receiving red camels in spoils of war."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Khaybar is about 184 km (125 miles) from Madinah to its south. The Jews lived there. They were the ones who had been driven out of Shaam (Syria) in the past and had settled here. They were all wealthy people. At Khaybar they had built strong forts and they possessed a large inventory of weapons and ammunition for war. Their lands were green and fertile.

Those Jews who were expelled from the surrounding areas of Madinah for their rebellion and mischief had also settled here. They bore tremendous malice for the Muslims, and always conspired against them. Therefore, they were a constant threat to the Muslims.

In 6 AH, the Prophet ﷺ returned to Madinah from Hudaybiyah after concluding a 10 year peace treaty with the Quraysh. He spent almost the whole month of Zul Hajjah at Madinah. In Muhurrum 7 AH, he advanced to Khaybar to tackle the dangerous enemy there. He had only 1500 Companions ﷺ in his army. They encamped near Khaybar at a suitable place. He invited them to join Islam but